

A STUDY ON THE GROWTH OF THE KOREAN CHURCH
IN SOUTHERN CALIFORNIA

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ABSTRACT

In view of the history of the Korean churches in the past ten years, the growth of the Korean immigrant churches in Southern California has been striking.

There are close to 380,000 Koreans in Southern California at present and this number is expected to reach the half million mark by 1980 with the present rate of growth. About 80,000 Koreans live in Southern California alone. This present research reports that as of February 1979, 203 Korean immigrant churches have been established. This represents the drastic, rapid growth of Korean immigrant churches in Southern California.

In consideration of this background, the author attempts to set forth the factors which have created the rapid growth of the Korean churches and the real image of its growth in Southern California in light of examining the historical backgrounds of the Korean immigrants and Korean churches in their communities. Thus, first of all, he approaches his subject in such a way that the church growth issues must be seen and be better determined in the biblical and theological perspectives. He then makes a comparison of the increases between the immigrant influx and the establishments of the Korean immigrant churches through his statistical analysis. Furthermore, through his questionnaire's survey, the author attempts to substantiate a real image of

the growth of the Korean churches.

This present analysis of the current growth patterns of the Korean churches in Southern California indicates that the growth of the Korean church in Southern California is due to the transferal (migration) of the Koreans into Southern California. According to the analysis of the response to the questionnaires, our findings show that 79.27% of our respondents had already been Christians in Korea before they came to America.

In other words, the main characteristics of the growth of the Korean churches is a kind of rearrangement of displaced Korean immigrant Christians in America, a shift of members, or a transferal of Christians from one area to another. It is not making converts from the world, but gathering Korean Christians. Most of the planting of the Korean churches in Southern California is a result of simple transferal of membership.

It is not a conversion growth or a biological growth, but a transferal growth, or a church tran-planting.

...

INTRODUCTION

At present, 380,000 Koreans live in the United States and this number is expected to reach the half million mark by 1980 with the present rate of growth.¹ There are about 80,000 Koreans in Southern California alone.²

This present research reports that as of February, 1979, 203 Korean immigrant churches have been established.³ This represents the drastic-rapid growth of Korean immigrant churches in Southern California.

In consideration of this background, it is the author's purpose to undertake this study in an attempt to set forth the factors which have created the rapid growth of the Korean churches and the real image of its growth. The parts of the problem are seen in the following questions:

1) What is the definition of the church growth in the biblical and theological perspective?

¹Eui-young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia, IV:1 (1977), 129. Eui-young Yu, "Miju Suboo Jiyoek Hanin Community E Kwanhan Sahehakjuk Gochal," (A Sociological Research of the Korean Community in the Western Area of the United States)(paper presented at the meeting of the western area of the Association of Korean Christian Scholar in Northern America, San Francisco, December 1978), p. 3.

²Ibid., p. 8.

³This is found and confirmed by the author himself. See the Statistics of the Korean churches in Southern California, in Appendix B.

2) What is the rate of growth of the churches in comparison with the increase of the Korean immigrant population?

3) What kinds of church growth are being experienced?

4) Are the churches taking in new members from the world, or are they growing from transfer of members into that area?

The method followed in this study is historical and sociological. It is historical because we cannot study any church growth without a historical perspective since church growth takes place in time. But the purpose of this project is not to write a history of the Korean churches in Southern California. The author used history only in as much as it is required to introduce to the readers the very real image of the growth of the Korean church in Southern California, and in as much as it is necessary to understand church growth which is the object of the present study. In describing the history of the Korean immigrants and the churches, the author has confined himself to mentioning mainly the first pioneers and the rough background statistically and historically.

The method used in the analysis and interpretation of the data is sociological. The data forming the base of this study was gathered from December 1978 to February 1979 in Southern California. The basic tools of the research were questionnaires and personal interviews, conducted by the author himself.

A representative sample of fourteen congregations from six denominations and independent churches was selected from the Korean churches in Southern California. The congregations are: Bethel Church of Laguna Hills, Galilee Evangelical Church, Hacienda Heights Korean Presbyterian Church, Hope Christian Church, Korean Independent Presbyterian Church, Los Angeles Berendo Baptist Church, Nahsung Evangelical Church, Orange Presbyterian Church, Rosewood United Methodist Church, St. Paul Korean Methodist Church, The Oriental Mission Church, Wilshire Korean Presbyterian Church, World Agape Mission Church, and Young Nak Presbyterian Church.

Fortunately, the author collected 476 questionnaires from these congregations. Although the samples have not been taken from all of the Korean churches in Southern California, they may be considered to be a good cross-section of the Korean protestant population. The author's conviction is that any variance will not be substantially great, due firstly to the fact that all of the samples come from the same homogeneous unit and secondly to the fact that most of the churches working with Koreans in Southern California are identical in character.

Also, because we cannot define any definition of church growth without a biblical and theological perspective, this study is based on biblical and theological implications in as much as it is necessary to understand church

growth which is the object of this present study.

The term "church growth," used throughout this writing, means primarily numerical church growth. Numerical church growth and spiritual church growth are not mutually exclusive. A statement from a World Council of Churches-sponsored study on church growth says:

Numerical expansion and quality of Christian life are not alternatives, but correlatives, inasmuch as each is vitally related with the other. Again and again, it has been shown that the spontaneous expansion of a church quickens its own spiritual life; on the other hand a church which is truly growing in grace thereby grows in concern for its missionary outreach.⁴

The church is an instrument of God's redemptive action in this world, and a means in God's hands to establish shalom in this world.⁵ From this understanding the church, using the concept of "holistic expansion," which is borrowed from Orlando E. Costas, we can conclude to define the term "church growth" as "holistic expansion."⁶ According to Costas, holistic expansion must include four "areas":

numerical growth (as argued by McGavran); organic growth, which is "the system of relationships among its members"; conceptual growth, or growth in the church's understanding of itself and its mission on the basis of the Scriptures; and incarnational growth, or growth in "the degree of involvement of a community of faith in the life and

⁴"The Growth of the Church," a statement drawn up by special consultation convened by the W.C.C. Department of Missionary Studies (Iberville, Quebec: July 31 - August 2, 1963).

⁵J. C. Hoekendijk, The Church Inside Out (Philadelphia: Westminster Press, 1966), p. 24.

⁶Orlando E. Costas, The Church and Its Mission: A Shattering Critique from the Third World (n.d.), pp. 89f.

problems of its social environment."⁷

Also, defining the church as the essential social embodiment of the gospel by which it goes forward in mission, David M. Stowe, formerly of the Division of Overseas Ministers of the U. S. National Council of Churches, concludes that church growth is the aim of missions but "in a very particular and provisional sense": "as means to the end of mission." Stowe's summary is as follows:

1) The kingdom of God in the eschatological-historical sense is the end or true aim of mission.

2) Proclamation of the gospel is the immediate aim of mission, looking toward the kingdom.

3) Extension of the church is the means by which the hearing of the gospel is in fact made possible.⁸

Recently, the word "mission" has come to be used in a wider and more general sense, to include evangelism but not to be identical with it. "Mission" is an activity of God arising out of the very nature of God. The living God of the Bible is a sending God, which is what "mission" means. So, the mission of the church arises from the mission of God

⁷Charles R. Tabor, "Trends in Church Development," New World Outlook, XXXIX: 7 (March 1979), 16.

⁸David M. Stowe, "A Perspective on the Church Growth Question," unpublished paper, National Council of the Churches of Christ in the U.S.A., 1967.

and is to modeled on it. But "mission" is not a word for everything the church does (including, for example, worship). "Mission" rather describes everything the church is sent into the world to do.⁹

Evangelism is the proclaiming of the gospel, particularly to those who have not heard it, or who have not understood it, or who have not responded to it, or who have forgotten it.¹⁰ Evangelism is an activity by which the biblical Good News of Jesus' earthly life, redemptive death, glorious resurrection, and liberating Spirit is heralded to all the world through Christian presence, humble dialogue and clear proclamation. Evangelism is sharing the good news with others.

It will suffice to note Canon Douglas Webster's helpful distinction between mission and evangelism,¹¹ as made in the South African Congress on Mission and Evangelism (March 1973). He pointed out that "mission" is a comprehensive word with a large meaning, while "evangelism" is a more restricted word with a sharply defined meaning.¹² Thus,

⁹John R. W. Stott, "The Biblical Basis of Evangelism," in J. D. Douglas (ed.), Let the Earth Hear His Voice (Minneapolis: World Wide, 1975), pp. 66 & 68.

¹⁰Douglas Webster, "What is Evangelism?," in Michael Cassidy (ed.), I Will Heal Their Land (Pietermaritzburg: Africa Enterprise, 1974), p. 88.

¹¹Ibid., p. 87.

¹²Ibid., pp. 87f.

Jesus' own mission (see Matt. 11:4-5 and Luke 4:18-19) included many things (healing, cleaning, liberating, proclaiming), only one of which can properly be described as evangelism.¹³ Thus, all evangelism is mission. Not all mission is evangelism. Evangelism is an essential part of the church's mission.¹⁴ "Missionary work is like a pair of sandals that have been given to the church in order that it shall set out on the road and keep on going to make known the mystery of the gospel (Eph. 6:19). Only thus will this mystery be revealed more and more to the church itself."¹⁵

The term "conversion" is a response which the announcement of the good news of salvation requires.¹⁶ It is a total response of repentance and faith. Therefore, the conversion is the beginning of an altogether new life in Christ, in the church and in the world.

There are many limitations in this study. First, there is a scarcity of reference materials on this project, primarily due to the relatively short history of Korean immigrants in the United States. Much more serious than

¹³Billy Graham, "Why Lausanne?," in Douglas, p. 31.

¹⁴Michael Cassidy, "The Nature of Evangelism," in C. Rene' Padilla (ed.), The New Face of Evangelicalism (Downers Grove, IL: Inter Varsity Press, 1976), p. 71.

¹⁵Johannes Blaus, The Missionary Nature of the Church (Grand Rapids: Eerdmans, 1974), p. 125.

¹⁶Stott, pp. 76-78.

this is the unavailability of reliable, up-to-date statistics as well as any writing or research on the Korean immigrants and immigrant churches as a whole. There have been some scattered efforts at articles or writings attempted by some individuals or some research centers on the recent Korean immigrant communities, but most of these have been mostly sociological, political, historical, psychological or phenomenological in nature.

This study on the question of mission and church growth is based on the traditional evangelical interpretation, since the author's position is evangelical, and he has an evangelical denominational background. But there is a wider field of other interpretations outside the traditional evangelical position.

Up to the present, little study has been done on the growth of the Korean immigrant churches in Southern California. Therefore, this project is, according to the personal investigation of the author, the first study on the growth of the Korean immigrant churches in America. It should be noted that the author is not attempting at this point to make this study anything more than a beginning.

At any rate, the author hopes to make a contribution in this field. The data gathered should be of interest to all who want to see the church grow. It will be of

special value to those laboring in Korean immigrant community.

The author has compiled statistics of the Korean churches in Southern California with this present study, as attached in Appendix.

In part one, in order to provide a general understanding of the church growth in our study, the chapter I is on church growth in the biblical and theological perspective, the chapter II is on factors in church growth, and the chapter III is on types of church growth. In part two, the chapter IV and V cover the historical background of the Korean immigration into America and the establishments and the explosion of the Korean churches in Southern California. It is the undertaking in the chapter VI, conclusions, to identify the real image of the growth of the Korean churches in Southern California, that is, what kind of growth it is and then to comprise a suggested strategy for the future growth of the churches and the evangelization of the Koreans in America.

PART ONE

UNDERSTANDING CHURCH GROWTH

Chapter I

CHURCH GROWTH IN THE BIBLICAL AND THEOLOGICAL PERSPECTIVES

The church growth issue is based on the fundamental principle that scripture alone is the only infallible rule of faith and practice. The biblical record and interpretation of redemptive history is alone normative for humankind.¹ There is no other word of God. The prophets in the Old Testament interpreted God's covenant with Abraham and his descendants to the people of Israel and spoke in various ways of the fact that all nations would be blessed through him.² The apostles in the New Testament interpreted the death, burial, and resurrection of Jesus Christ to the church,³ whereby He became Himself the blessing of the Abrahamic covenant--good news for all humankind. The acts and words of God in both Testaments are foundational. Had they not occurred, there would have been no normative interpretation, no church growth theology.

So then, Christians do not salute the Bible as a general source of religious information. Rather, Christians are deeply committed to the reality of its plenary inspira-

¹James Barr, "Revelation through History in the Old Testament and in Modern Theology," Interpretation, XVII (1963), 193-205.

²G. Ernest Wright, God Who Acts (London: SCM Press, 1973), p. 59.

³Ibid.

tion. The Bible is the record of the acts and words of God.⁴ Christians make this bold affirmation because in our hearts we have confronted Jesus Christ, the living Word.

The Bible is the Word of God "out there," whether or not anyone is confronted by it; but it does not address the heart as the Word of God until Christ is met personal fellowship.⁵

Christians believe that all parts of the Bible are equally inspired. Each part should be permitted to make its contribution to one's understanding of the mission of the people of God in our day.

To set forth the perspicuity of Scripture in which the clear passages control the meaning of the more difficult ones, is wholly arbitrary. It makes it possible for the Bible, instead of being the rule of faith to which the church conforms, to become a nose of wax which can be made to say whatever the church, comprised as it is by men who have not yet become perfect, want it to say so that they can use the Bible to justify what they wish to go on doing.⁶

So then, we are loathe to hurry from the Old Testament to the New Testament, contending that the latter "interprets" the former. We do not skim the Gospels and settle down in the Epistles, contending that they "interpret" them. Church growth theology states that each part of Scripture

⁴Ibid., p. 107.

⁵Edward J. Carnell, The Case for Orthodox Theology (Philadelphia: Westminster Press, 1959), pp. 33f.

⁶Daniel P. Fuller, "Hermeneutics," (Pasadena: Fuller Theological Seminary, 1969), IX-19.

must be given opportunity to say its piece, to fit into the other parts so that the unity and coherency of the divine revelation is made apparent.⁷ Church growth theology takes the Old Testament as seriously as it takes the New.

1) THE OLD TESTAMENT

Many insights have been drawn from the Old Testament which influence church growth theology, but space forbids their full treatment in this thesis. The following have been selected for their importance to the church growth issue.

Creation:

The gospel offers to the sinful person the possibility of becoming a "new creation" through the sovereign activity of the Spirit in his heart.⁸ This can only be understood aright if it is related to God as the Creator of the universe, to human being as His creature and to human history which His creative activity has launched.⁹ God is supreme and unique. No people are either superior in origin and

⁷Johannes Blauw, The Missionary Nature of the Church (Grand Rapids: Eerdmans, 1974), pp. 15ff.

⁸Melvin L. Hodges, "Creating Climate for Church Growth," in D. A. McGavran (ed.) Church Growth and Christian Mission (New York: Harper & Row, 1965), pp. 27f.

⁹Claus Westermann, The Genesis Accounts of Creation (Philadelphia: Fortress Press, 1964), pp. 2f.

essence or exempt from His jurisdiction. Indeed, all human beings are accountable to Him alone and, implicitly, the worship of all other gods is totally abhorrent to Him.¹⁰ This dogma is central to apostolic preaching and, therefore, central to gospel proclamation today. Its missiological implications are enormous.

The Fall:

In order to appreciate the tenacity with which the church growth movement defends mission as biblically defined, one must enter into the mystery and "good news" of the cross. This necessitates that people face the awful reality of human sin. Sin alienates, defiles, distorts, and destroys. When humankind wilfully broke fellowship with God and selfishly chose a separate existence, humankind deliberately rejected the cultural task (under God and for His glory) and abdicated responsibility for this world.¹¹ From henceforth the inclination of our heart was toward disintegration and chaos. Corruption and disruption characterize human relation with God, with the environment. The judgment after the fall and the gracious choice of Abraham proclaimed

¹⁰George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), p. 104.

¹¹A. R. Tippett, Church Growth and the Word of God (Grand Rapids: Eerdmans, 1974), pp. 10f.

God's sovereignty.¹² The call of Abraham and the following history of Israel records the beginning of the restoration between God humankind from the broken fellowship to the order He originally intended.¹³ This is what Scripture clearly reveals. Church growth theology stands resolutely against the myth of human innocence and the heresy that human personal conversion to God need not be the central concern of mission today.

Israel and Election:

If fallen man is to restored to fellowship with God and to right relationships with other humankind and its environment, the impulse must come from God. Early in human history, God began to reach out for man.¹⁴ God's election of Abraham is of the very essence of God's redemptive purpose in history.¹⁵

Election sets Israel apart from the nations, so that she might in a special way serve God and reveal his glory and lordship on earth and in the end bring the whole world to God. Election has no goal in itself, but only the Kingdom of God.... Election is not primarily a privilege but a responsibility.¹⁶

¹²Harvie M. Conn, "God's Plan for Church Growth," in his Theological Perspectives on Church Growth (Nutley, NJ: Presbyterian and Reformed, 1976), p. 5.

¹³H. H. Rowley, The Missionary Message of the Old Testament (London: Carey Kingsgate Press, n.d.), pp. 24-26.

¹⁴The instinctive bent of man is to refuse reconciliation.

¹⁵Blauw, p. 22.

¹⁶Ibid., p. 23.

The emphasis in the Old Testament never lies upon Israel as a people, but only upon Israel as the people of God.¹⁷ The election of Israel is a matter of divine initiative which has as its goal the recognition of God by all nations over the whole world. The way to this goal is through the theocracy of Israel; the means is Israel's separateness from the other peoples.¹⁸ While the emphasis is laid upon Israel during its entire history that it must be separate, this must be separate, this must never be explained as an expression of the Old Testament "particularism," but as the adherence to the maintenance of theocracy in Israel as the forerunner for the lordship of God over the whole world. Therefore, the word "particularism" is unsuited to define the task and place of Israel.

¹⁷H. H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), pp. 86-87

¹⁸Blauw, p. 24; Exod. 19:6 says: "And you shall be to me a kingdom of priests and a holy nation." This does not mean that Israel shall be a people that is made up entirely of priests, but that Israel shall fulfil a priestly role as a people in the midst of the peoples; she represents God in the world of nations. R. B. Y. Scott, A Kingdom of Priests (Leiden: Brill, 1950), pp. 213-219; and also the oftused term "holy" as a designation for Israel also points in this direction. By "holy" (ἅγιος) is meant not an ethical quality but a relation with God; consecrated (and thus also separated) for a special service. Procksch, "ἅγιος," in G. Kittel (ed.), Theological Dictionary of the New Testament (Grand Rapids: Eerdmans, 1976), I, 90.

Therefore, in the church growth movement, the mission of the church to disciple the nations must be related to the Old Testament ideal of a religious nation--not just an ethnic people--but open to receive all those outside the faith who desire to join them in the worship of the true God (Exodus 12:47-49; I Kings 8:41-43). On the basis of compelling theological reasons, the church growth movement has found no alternative but to participate in the current debate for the integrity of the mission of the people of God.

The Exodus and Restoration:

Two historic events in the Old Testament dramatized God's redemptive concern for His people. They are used as analogies to depict the saving work of Christ. The exodus from Egypt and the restoration from Babylon reveal the desire of God for the political and social emancipation of His people. By these acts in the history of Israel He intimated that a more cosmic deliverance of mankind was coming (Isaiah 49:1-7; 53:1-12; John 12:33). Moses and Cyrus were His instruments to deliver the people of God from human tyranny and oppression by spectacular power and royal decree. In like manner, through the sacrificial labor and redemptive death of His servant, Christ, God would save His people from a greater captivity and a more bitter bondage--a captivity by the prince of darkness and a bondage to sin and death.

Mission, biblically understood, means suffering with

those who suffer, and seeking with them the one way of salvation.¹⁹ It also means bearing witness before God and humankind the consequences of injustice and sin, and proclaiming the redeeming love of God, made possible through Jesus Christ crucified and risen.²⁰ Mission, in the biblical sense, is to persuade human beings on His behalf to be reconciled to God (II Cor. 5:20).

It is the author's conclusion that Christians would affirm the awareness of the exclusivism of the Old Testament, its revelation of the "otherness" of God--His jealously and wrath--as well as His loving kindness, and its demand that all humankind submit to Him in repentance and faith. He alone is God. Before Him all other gods are idols. Because of this exclusivism Christians are prepared to take seriously all that Jesus and the apostles taught when they upheld the authority of the scriptures and used them to support their precise definition of the mission of the church.

2) THE NEW TESTAMENT

Christianity suddenly erupted in the world of the first century (c. A.D. 30) as the proclamation of a band of

¹⁹Peter Beyerhaus, Shaken Foundations (Grand Rapids: Zondervan, 1972), pp. 2f.

²⁰Jacques Ellul, Violence (New York: Seabury Press, 1969), p. 175.

Jewish people told about a series of recent events concerning Jesus of Nazareth which they believed were the final decisive acts of God in history. They explained that He was able to forgive humankind their sins and call them to vital relationship and fellowship with Himself.

The Kingdom of God:

There was the announcement that the final, redemptive act of God was about to take place and that He had come to perform it at the heart of Jesus' preaching.²¹ "The right time has come and the Kingdom of God is near" (Mark 1:15, TEV). In the Old Testament this Kingdom was the great future hope of the people of God.²² With the coming of Jesus, it was a power already at work in the present, "coming upon" man (Matt. 12:28; Luke 11:20) and "being within them" (in their midst) (Luke 17:21). It was not political, but redemptive; not national, but universal. Obviously, the Kingdom of God would also come to eschatological consummation in the last day with the end of the redemptive purpose of God.²³

²¹W. G. Kummel, The Theology of the New Testament (Nashville: Abingdon Press, 1973), pp. 32f.

²²G. E. Ladd, The Gospel of the Kingdom (Grand Rapids: Eerdmans, 1975), p. 14.

²³Blauw, pp. 74ff.

Jesus was particularly innovative and decisive. He called His hearers to repentance, to the renunciation of all other loyalties, to the unconditional acceptance of the will of God for their lives and to the task of recruiting others.²⁴ Jesus called His followers to be "a light to the nations--so that all the world may be saved" (Isaiah 49:6).

The Kingdom of God is profoundly significant to church growth theology. Christians cannot get away from the close identification of this dominant theme of Jesus' ministry with the great commission (Matt. 28:18 & 19) which He gave His church after the resurrection. Certainly, Luke summarized His post-resurrection ministry with this rubric, "the Kingdom of God" (Acts 1:3). The task of calling men to the Kingdom is the supreme task of the church--not to reform society, but to do far more: to summon men to the rule of God and its righteousness. "The church is called to take up the destiny of the true Israel, Servant Israel, and become the missionary people of the Kingdom of God."²⁵

In the New Testament, we cannot find victorious language of winning the world for Christ in order to usher

²⁴Kummel, p. 43.

²⁵John Bright, The Kingdom of God (Nashville: Abingdon Press, 1946), p. 233.

in His Kingdom. Rather, the mandate is to preach, witness and persuade people to become Christ's disciples. Those who respond could experience what He called the new birth and enter His Kingdom (John 3:5). As children of the Kingdom they constitute His church.²⁶ But they are not the Kingdom, nor can they produce it. Rather, they enter into mission and persuade others to believe. As they labor they pray: "Thy Kingdom come!" The task of the church is to see that the opportunity to believe and obey is extended to all man.

Obviously, church growth is a part of the Kingdom of God. Within this parameter it stresses the followings.

A. The Importance of the Individual The New Testament legitimatizes the concern for the existence and future of the individual. The New Testament neither criticizes nor relativizes it. "What does it profit a man, to gain the whole world and forfeit his life?" (Mark 8:36, RSV). But, of course, within the personal perspective, the Kingdom does point to a universal goal. Berkouwer says as follows:

To oppose the "personal" or "individual" to the "universal" or "cosmic" is to create a false dichotomy. The universal encapsulates the personal, and during the time when the Lord has not yet returned, attention must also be focused on the life and death of the individual.²⁷

²⁶Blauw, p. 79.

²⁷G. C. Berkouwer, The Return of Christ (Grand Rapids: Eerdmans, 1972), p. 62.

B. The Kingdom and Mission There is an essential and indissoluble connection between the eschatological expectation of the Kingdom and the call to mission today (Matt. 24:14; Mark 10:13). "The Church that fails to understand its mandate in this area inevitably becomes tangled in its own outlook on the meaning of the present dispensation."²⁸

Concerning this, Forsyth regards as follows:

The Gospel is our business. The Kingdom is the Lord's. We thought we were charged with both, and it is more than we can bear. It is the Gospel that is put into our hands. "Go, preach it to every creature." Ours is the Gospel, the Spirit, the Church, but His is the Kingdom, the power and glory forever.²⁹

Indeed, it is God's intent that the worldwide missionary obedience of His church shall dominate the last days and become the focal point of all the signs of Christ's return. "This Good News about the Kingdom will be preached through all the world for a witness to all mankind; and then the end will come" (Matt. 24:14). Only this sign really matters.

C. The Universality of Outreach Much can be said about God's concern for all mankind, revealed in the Old Testament. In the time of Jesus, the particularism of the Jews

²⁸Ibid., p. 133.

²⁹Quoted in D. Webster, "P. T. Forsyth's Theology of Missions," International Review of Missions, XLIV: 174, (April 1955), 179.

in Jerusalem and Judea is in sharpest contrast. Jesus corrected this distortion and reaffirmed the universal. He desired to be supreme in all the earth and to rule over all its kingdoms.³⁰ Hugh Martin says:

The whole basis of His teaching was implicitly universal. His message about the nature of God's Kingdom and the conditions of entrance contains nothing that makes it characteristically Jewish. The Beatitudes say nothing about racial qualifications, and the Lord's prayer voices the needs of humanity. The love of God and the love of man were to Him the sum of the commandments. The assertion of the Fatherhood of God and of the infinite value of every human soul demands international brotherhood as their essential outcome. Religion to Him is primarily a relation between Father and child. What He emphasizes as foundational depends on no national considerations. "Whosoever" is His characteristic gospel word.³¹

The church growth issue is committed to the gospel of God's kingdom. Indeed, the love of God that it reveals cannot but be universal. The gift of His Son is too great for anything less than all mankind.

The Church:

The New Testament views the church as a visible, worshiping community in which Christ is present and active. The church, assembled in small or large congregations all

³⁰We infer this from His disclosure of the Devil's assault on his inner heart in the account of the temptation.

³¹H. Martin, The Kingdom without Frontiers (New York: Friendship Press, 1946), p. 41.

over the world, is led by Christ Himself, through the ministries of the church. And since Christ is the Lord of the church, the church is indestructible. "You are a rock, Peter, and on this rock I will build my church. Not even death will ever be able to overcome it" (Matt. 16:18).

This affirmation reminds us that the church is of God and of men. Its nature is mysterious for it reflects the interplay of God's activity with man's activity in the ongoing of its mission and koinonia. God is always present, but the church's human weakness is always apparent. It is Christ's body and His army, standing between the Kingdom of God and the cosmic evil of the world. It has a glory even while it lives and serves on the edge of the abyss. Obviously, space forbids any comprehensive treatment of so vast a subject. Now we can only point to a few elements that are of particular significance to church growth issues.

A. A Mission of God Church growth is no human enterprise alone. Indeed, the redemption of the world is so uniquely the concern of God that when Jesus issued the great commission He repeatedly promised His abiding presence through the coming of the Holy Spirit so that His people might be co-laborers with Him (Acts 1:4, 5; Matt. 28:18, 19). We cannot say that the church can be built and extended only

by skilled technicians, trained in the art of communication and ecclesiastical education. In a chapter entitled "Authentic Spiritual Fire," Dr. McGavran wrote:

The growth of the church is always brought about by the action of the Holy Spirit. As in the New Testament Church, so today, the Holy Spirit leads, convicts of sin, converts, builds up, selects missionaries and thrusts them out to ripened fields. The concern of Christians today must be to understand the workings of the Holy Spirit and to be open to His leading. We talk of factors producing readiness to accept the Savior--but who produces the factors? It is largely the Holy Spirit of God. We but describe the way in which He acts. He up-builds the Church, extends and nurtures it. Men are the channel through which He works.³²

The mission of the church can be nothing else but the continuation of the saving activity of God. This saving activity of God is described by the word "saving" in Scripture.³³ Accordingly through His "sending" He sustains the world and guides mankind. "Sending" is an expression of His presence at work in judgment and grace. In the mission of Jesus, we recognize God as a "saving and sending" God.³⁴

In other words, the mission is work that belongs to God. It is God's very own work. The church is only the

³²D. A. McGavran, How Churches Grow (Grand Rapids: Eerdmans, 1959), p. 55.

³³Georg F. Wiedemann, The Mission of God (St. Louis: Concordia, 1965), p. 9.

³⁴Thomas Wieser (ed.) Planning for Mission (New York: U.S. Conference for the World Council of Churches, 1966), p. 48.

tool of God, the instrument through which God carries out the mission of the church.

B. Mission Demands Growth The legitimacy of church growth is founded upon the historical revelation that "God so loved the world" (John 3:16).³⁵ Furthermore, Jesus Christ died for all. The fact that His death is sufficient for all transmits to the church responsibility for world evangelization. The church is the end wherein God is glorified and the church is also the means by which the 4.1 billion of the world are to be evangelized. Growth may be seen as a normal function of the church. The New Testament teaches the primary task of the apostles and the churches between the two advents of Jesus Christ is the expansion and extension of His church upon the earth.³⁶

We must first of all describe the goal of church growth as the winning of all men and gathering them into the church of Christ. The "all" in the mission command is very clearly underlined by Matt. 24:14.³⁷ The lost condition which all men have in common ties them together, as they are

³⁵ Arthur P. Johnston, "Church Growth Theology and World Evangelization," in David J. Hesselgrave (ed.) Theology and Mission (Grand Rapids: Baker Book House, 1978), p. 189.

³⁶ Ibid.

³⁷ Vicedom, p. 103.

also united in the promise that all men are to be saved.

For this goal, "as the Father sent me, so I (Jesus) send you"(John 20:21). Although these words represent the simplest form of the great Commission, it is at the same time its most profound form, its most challenging and therefore its most neglected.³⁸ In these words Jesus gave us not only a command to evangelize ("the Father sent me, I send you"), but also a pattern of evangelism ("As the Father sent me, so I send you"). The church's mission in the world is to be like Christ's. Jesus Christ was the first missionary, and all our mission is derived from His.³⁹

The church of Jesus Christ is under orders to evangelize. These orders were given directly by Christ to His disciples (Matt. 28:19; Acts 1:8). Thus, Christians who are faithful to Him as Lord will work toward that goal.⁴⁰

C. Mission Necessitates Communication God is essential to the growth of the church, so are people. God works in and through His people to bring others to His allegiance. On the human side, no task is so difficult. The church has

³⁸Samuel Escobar, "Evangelism and Man's Search for Freedom, Justice and Fulfillment," in J. D. Douglas (ed.) Let the Earth Hear His Voice (Minneapolis: World Wide, 1975), p. 309.

³⁹John R. W. Stott, One Race, One Gospel, One Task (Minneapolis: World Wide, 1967), I, 39-40.

⁴⁰Elmo H. Warkentin, "Planning for Church Growth," in A. J. Klassen (ed.) The Church in Mission (Fresno, CA: Mennonite Brethren Church, 1967), p. 361.

only one means at its disposal to bring about religious change. The means is communication.

To be effective in communicating the gospel, Christians must transmit it "on the proper wave-length--the socio-cultural context of the receiving society."⁴¹ This is consistent with the apostolic practice of being "all things to all men, ... for the gospel's sake" (I Cor. 9:22-23). Only thereby will the gospel have the best chance of remaining substantially unaltered and of being properly understood. This means effective persuasion, something "utterly impossible without the use of culturally meaningful premises, values and motives."⁴² Inasmuch as we are deeply persuaded that cultural relevancy is indispensable in gospel proclamation, the church growth movement is eager to harness the social sciences to the missionary task.

D. Mission Involves Conflict When the missionary objective is defined as conversion growth, spiritual conflict is inevitable. Nothing less than the divine activity is involved in that which delivers people from the kingdom of darkness and transfers them into His kingdom (Col. 1:13).

The 1974 Lausanne Congress would concentrate on the practical aspects of that task (the key word would be evan-

⁴¹Louis J. Luzbetak, The Church and Culture (Techny, IL: Divine Word, 1963), p. 16.

⁴²Ibid., p. 17.

gelization), since the Berlin Congress (1966) had established the theological framework for evangelization (the key word had been evangelism). The Lausanne Congress resulted in the Lausanne Covenant, a document which questions positions traditionally entrenched in the evangelical churches. The twelfth paragraph of the covenant warns against worldliness in the church, placing this warning in the context of the spiritual conflict to which the New Testament often refers. The following is clause 12 of the Lausanne Covenant on spiritual conflict:

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelisation. We know our need to equip ourselves with God's armour and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical Gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to ensure a response to the gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church. (Eph. 6:12; II Cor. 4:3; Eph. 6:11, 13-18; II Cor. 10:3-5; I John 2:18-26, 4:1-3; Gal. 1:6-9; II Cor. 2:17, 4:2; John 17:15)⁴³

⁴³John Stott, The Lausanne Covenant (Melbourne: 1975), 12. Spiritual Conflict.

It points to the subtle ways in which the world shapes the church, even to the extent of reshaping its message and evangelistic methods. This twelfth clause is an invitation to reflect upon the meaning of the world in its negative sense, the influence which the world exerts upon the church, and the role which the gospel must play in the church if it is to be faithful to God in its confrontation with the world.⁴⁴

Conflict is inevitable when the church takes the gospel seriously. It is just as true today in this consumer society as it was in the first century. From the perspective of the gospel, it is not a matter of a person leaving time in one's schedule (already full of secular activities) to make room for God. But what is important is that he be liberated into the purpose of God to place all things under the lordship of Jesus Christ, into the new creation which is made visible in the community which models its life upon the second Adam.

Jesus Christ died for our sins, to free us from bondage to the present evil world. His incarnation and the cross are the means and the basis for the life and mission of the church. His victory is the basis of our hope in the midst of the conflict. His call is "to equip ourselves with

⁴⁴C. Rene' Padilla (ed.) The New Face of Evangelicalism (Downers Grove, IL: Inter Varsity Press, 1976), pp. 207f.

God's armour and to fight this battle with the spiritual weapons of truth and prayer" (II Cor. 10:3-5).

E. Mission and Ministry The ministry of the church is, in a sense, an expression of its nature. Ministry is not an appendage, something tacked on to the life of the church here on earth. It is an essential part of its life. The church, as a redeemed people, participates in the redemptive purpose of God. In a sense, one can speak of the ministry of the church as an extension of the saving life of Christ.

By example and precept, the Lord taught His followers to be servants in the world (Mark 10:45). To say that the members of the church are Christ's servants means that they are dedicated to Him for service; they are identified with the Lord's will for "missions" or "ministry." For it is God's will that all people should be saved (I Tim. 2:4). Whenever the church has had a servant attitude in its mission to the world, people have been willing to listen to its message.

Our Lord's final commission to His disciples was that they were to be "witnesses" (Acts 1:8). When Christ appeared to Paul on the Damascus road he called him to be a witness "of the things which he had seen" (Acts 26:10). It is only those who have experienced Christ in their lives who can be witnesses to God's saving grace in this world. Not only are individual members of the church to witness as

well.⁴⁵ Often the witness of the individual members is weakened because the local congregation to which they belong is not truly a light in this world. To witness means "to be the church."

Another way of expressing the witness of the church to the world is to say that the members of the people of God are Christ's ambassadors.⁴⁶ Through the church, God's ambassador here on earth, God makes his appeal to mankind and entreats the world to be reconciled to God (II Cor. 5:20).

Mission is not an option for the church. To preach the word of God and to minister to the spiritual and physical needs of people is a vital part of the life of the church.

Although the New Testament does not explicitly affirm that every Christian has a special ministry, but each one has a spiritual gift to contribute and the congregation takes on the body of a priesthood. There are several continuing ministries (Rom. 12; I Cor. 12; Eph. 4) along with the gift which were regarded as necessary for the wholeness of the body of believers. All gifts were to be freely exercised by the enabling of the Holy Spirit. "The Spirit's presence is shown in some way in each person for the good of all" (I Cor. 12:7). The spiritual gifts ranged from the role of elder-

⁴⁵David Ewert, "The Biblical Concept of the Church," in Klassen, pp. 47f.

⁴⁶Ibid., p. 48.

bishop-pastor to the "lower gifts" of tongues and healing. The ministries for mission included the role of apostle, prophet and evangelist. Therefore, the church growth movement is currently seeking to enlarge its contribution to the training in situ of people having these gifts in indigenous situations, since the teaching ministry is essential to the ongoing of the Christian mission among the nations.

3) THEOLOGICAL BASIS

In the first five centuries, christology had been battled out and formulated in the creeds and in the statements of the councils. While the study of the person of Christ (christology) dominated early theological discussions, the work of Christ (atonement) took its full attention in the Middle Ages, and the spotlight of attention was turned on the sacraments in the last Middle Ages and the Reformation period. But, inevitably in the twentieth century, the doctrine of the church (ecclesiology) was brought into the theological spotlight by the rise of the ecumenical movement.⁴⁷

The church growth issues are deeply theological. Church growth grew out of theology. It is conditioned by views of God and human, sin and salvation, revelation and inspiration. The tremendous labor involved in Christian mission, the selfless outpouring of prayer and life for

⁴⁷Colin W. Williams, The Church (Philadelphia: Westminster Press, 1952), p. 12.

others to enjoy the benefits of a relationship with God, would never be undertaken for human reasons. As one looks at the history of Christian mission one sees how closely the success of the work has waxed and waned with the rise and fall of the spiritual vitality and biblical conviction of the sending congregations and denominations.

Therefore, faithfulness to God and witness of Jesus Christ resulted in church growth. It is unfaithful to come out of ripe harvest fields empty handed.

The Lausanne Covenant states that because God is both the Creator and the judge of all human beings, we should share His concern for justice, reconciliation and liberation throughout human society from every kind of oppression.⁴⁸

The covenant also says:

Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. The salvation we claim should be transforming us in the totality of our personal and social responsibilities.⁴⁹

Although this section of the covenant dealing with "Christian Social Responsibility" makes no mention of priorities, the subsequent paragraph on "the Church and Evangelism" states

⁴⁸ Stott, The Lausanne Covenant, 5. Christian Social Responsibility.

⁴⁹ Ibid.

quite categorically the traditional evangelical position. "In the church's mission of sacrificial service evangelism is primary."⁵⁰ However, John Stott acknowledged, "Evangelism is an essential part of the church's mission."⁵¹ But, he did not give it priority, observing that Jesus gave a "great commandment ('love your neighbour')" and a "great commission ('go and make disciples')."⁵² Carl Henry insisted "the church, under Christ's lordship is sent into the world to proclaim personal and social righteousness and redemption."⁵³ Also, Rene' Padilla was forthright: "I refuse to drive a wedge between a primary task, namely the proclamation of the gospel, and a secondary (at best) or even optional (at worst) task of the church."⁵⁴ Here, we can say that both evangelism and social action belong to the mission of the church in the world, and the situation in the church and in the world at the particular time will determine the emphasis and the priority.

⁵⁰Ibid., Clause 6.

⁵¹John Stott, "The Biblical Basis of Evangelism," in Douglas, p. 68.

⁵²Athol Gill, "Christian Social Responsibility," in Padilla, p. 99.

⁵³Carl F. H. Henry, "Christian Personal and Social Ethics in Relation to Racism, Poverty, War, and Other Problems," in Douglas, p. 1181.

⁵⁴Rene' Padilla, "Evangelism and the World," in Douglas, p. 144.

Three theological dynamics have influenced the growth of churches since the apostolic era. The first dynamic relates to the sovereign work of God in the world through the ministry of the Holy Spirit. God is providentially working with His servants in world evangelization. As King of the universe He is immediately operative so that His servants are not working independently but are directly and controlled by the will of God.⁵⁵ By the direct operation of the Holy Spirit God governs His creatures according to the way in which He has created them. He uses every aspect of life: circumstances, motives, instruction, and example. He also works directly on the intellect, emotions, and will of the heart by the personal operation of the Holy Spirit.⁵⁶

According to John Wesley, our redemption can be described only in terms of the work of the Holy Spirit within, bringing us to accept the saving work and presence of Christ, who alone can deliver us entire and perfect into the family of the Father, and all this is the work of the one God.⁵⁷ Therefore, great things and small accomplish God's eternal purpose

⁵⁵Louis Berkhof, Manual of Christian Doctrine (Grand Rapids: Eerdmans, 1976), pp. 70-73.

⁵⁶Louis Berkhof, Systematic Theology (Grand Rapids: Eerdmans, 1939), pp. 165-178.

⁵⁷Colin W. Williams, John Wesley's Theology Today (Nashville: Abingdon Press, n.d.), p. 36.

so that the servant in evangelism must recognize what Jesus said as applicable in every endeavor, "you can do nothing without me" (John 15:5). Whatever true growth the church experiences, it will have God as the first cause, causa prima. But the result is the product of both God and humankind, for God works through people for their own benefit.⁵⁸

The second dynamic relates to the Holy Scriptures and the Holy Spirit. The reformers returned the theology of the scriptures for its apostolic perspective, and thus opened the door for pietistic missionary expansion. By homo unius libri Wesley means a reliance upon the way of salvation given in the scriptures. His point is that the final authority on matters of religion is the Bible, and all other writings must be judged in the light of this once-for-all revelation.⁵⁹ Wesley spoke of the Holy Spirit working by or through the word (per verbum); reformed theologians spoke of the Holy Spirit working with the Word (cum verbo).⁶⁰ Berkouwer concludes that there is as yet no real solution to the question of how to describe the relation between the Word and the

⁵⁸Lycurgus M. Starkey, The Work of the Holy Spirit (New York: Abingdon Press, 1962), pp. 116 and 122.

⁵⁹John Wesley, The Letters of John Wesley (London: Epworth Press, 1931), III, 117.

⁶⁰Williams, pp. 26ff.

Spirit.⁶¹ Modern theology with its less emphatic view of inspiration and authority describes the Holy Spirit as working without the Word (sine verbo). The work of the Holy Spirit in the "salvation" of people is not limited to the use of the Bible.

Consequently, the scriptures possess the inherent power of God to enlighten man's reason and so to act upon his will that he may be brought to conversion. God opens hearts as the Word is proclaimed.⁶²

The lesson for evangelism is clear. The growth of churches is related intimately to the proclamation of scriptures and the work of the Holy Spirit. The Bible is God's appointed instrument and means for the salvation and sanctification of men.⁶³ Appropriate texts are to be used in evangelism. But the power of mission does not just rely on the nature of the truths contained in the scriptures alone, even though there is more moral power in the doctrine of God "than in all the systems of moral philosophy."⁶⁴ The Holy

⁶¹G. C. Berkouwer, Sin (Grand Rapids: Eerdmans, 1971), p. 213.

⁶²Arthur P. Johnston, World Evangelism and the Word of God (Minneapolis: Bethany Press, 1974), pp. 30-32, 259-64.

⁶³Williams, p. 25.

⁶⁴Charles Hodge, Systematic Theology (Grand Rapids: Eerdmans, 1946), III, 471.

Spirit must be invoked to help in the effectiveness of this ministry. Though the disciplines of sociology, anthropology, communication sciences, and psychology are helpful to understand the growth of the churches, they do not possess the power to make them grow. The Holy Spirit provides that power.

Christians may "proselytize" converts to Christianity as a system of thought, to Christian culture, to the institutional church, to church fellowship, or to themselves as leaders, but only the Holy Spirit and the scriptures have the power necessary to convert people to Christ Himself (Rom. 10:9, 10, 17).

The third distinctive dynamic relates to the ministry of the Holy Spirit in the personal life of the "witness," the one who acts or speaks in the work of Christian evangelism to the unchurched.⁶⁵ Unquestionably, there is a relationship between the work of the Holy Spirit in the lives of believers and the growth of the church.

At Pentecost the Holy Spirit came to give the believers the ability to speak of Christ to anyone. It enlightened their minds; It reminded them of what Christ taught. In like manner the witness today is to be filled with the Holy Spirit and conscious of the divine resources that are His.⁶⁶ It was the concern of Jesus that His disciples bear "much fruit,"

⁶⁵Williams, p. 37.

⁶⁶Ibid., p. 33.

and that the Father be glorified as the sacrifice of the Son in the atonement is vindicated. Today (as throughout history) churches are growing because Christians who witness in evangelism have recognized the Holy Spirit and prayerfully depended upon Him as they totally surrender themselves to the lordship of Christ.⁶⁷ In view of this, Dr. McGavran has reminded that the word revival needs to be restored to its proper usage.⁶⁸ Church growth in the final analysis depends upon the servants of God in the church. They must be "led by God's Spirit" (Rom. 8:14).

⁶⁷A. J. Gordon, The Holy Spirit in Missions (Harrisburg, PA: Christian Alliance, 1944), p. 79.

⁶⁸Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), pp. 163-80.

Chapter II

FACTORS IN CHURCH GROWTH

1) ETHNIC FACTOR

From the beginning of time, mankind has taken great pride in its family, tribe, or race. The differences of language, skin color, body structure, and geographic origin, identify units of people. People with common characteristics or an ethnic unit, are very conscious of their own "tribe" or "race." This "people consciousness" is a most important factor in church growth. It is especially true in the United States.

Ethnic Makeup of the Congregations

The ethnic consciousness of society remains very strong in every community. The American society of today is considered a multi-ethnic large mosaic.¹

People are inclined to think churches will grow better in such urban centers if the church and message are structured for an intergrated society. This is not usually the best procedure. On this point McGavran speaks:

Creating multiracial congregations (churches of all peoples) which pride themselves on being a foretaste of the

¹Peter J. O'Connell (ed.) The Study of Society (Guilford, CT: Dushkin, 1974), pp. 340ff.

time to come when all men will have one language and one culture, may be suitable in parts of cities like London or Los Angeles, where the races are already largely Christian. But when the races, tribes, or castes are substantially non-Christian, multiracial congregations are a poor pattern. Far from assisting the spread of the church into those races, tribes, and castes, they prevent it. It is foolish to add racial and linguistic barriers to the essential religious and moral hurdles which converts must surmount. Men do not join churches where services are conducted in a language they do not understand, or where members have a noticeably higher degree of education, wear better clothes, and are obviously a different sort.²

Anthropologically speaking, when people become Christians, they have though patterns from the background of their family culture and the Christianity in that culture. Ideas have been formed and a language framed in the one society the person knows. If a new person comes to a large city and to a multi-ethnic congregation, the person faces many strange faces from different races. Here they have to worship and listen to a language which is unfamiliar to them.

These things add to the feelings of insecurity which plague newcomers to the United States. They fail to find comfort in such a multi-ethnic congregation. This will cause them to either stop attending church or to seek a congregation which worships God in their own native tongue. Here they can feel at home.

Newcomers to an area in the United States need a

² Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), p. 271.

feeling of belonging to a community. Those who have left family, clan, and friends desire to be surrounded by community interest and concern. This need cannot easily be met in a multi-ethnic congregation, but can readily be met within a congregation of their own particular people. Church growth (both quantitative and qualitative) will come more rapidly when attention is given to the ethnic needs of the church constituents.

On this point we might also add the words of McGavran:

In most cities of Africasia, however, supratribal Churches are not growing rapidly by conversion. If congregations increase, they do so by transfer growth.³

The principle is that people prefer to become Christian without crossing linguistic, racial, or class barriers. They feel most comfortable with their own people.

As a matter of fact, in Christ racism will be broken down much more effectively than out of Christ.⁴ The Lord's desire for a united brotherhood will come to pass. However, we must see that this unity comes after the people become Christian and not before. As individuals become Christian and find a cause with far more dynamic appeal than "the flesh,"

³Ibid., p. 215

⁴Peter Beyerhaus, Shaken Foundations (Grand Rapids: Zondervan, 1972), p. 96

the barriers will come down gradually. We cannot force them down. They will come down of themselves when God wants them down.

The first task is not to seek to bring down the barriers. It is to bring people to Christ. This can best be done within the ethnic unit where people see similar values, mutual concern, and security. Christ will break down every barrier and make people one.⁵

The Language to Use

Language is one of the main components of the ethnic culture. When thinking different races, one of the first considerations is the language used.

Churches cannot grow unless the message is communicated properly. That communication best comes through the language of the heart.⁶ For this reason it is very important to know how people feel about their native language and the national language of the new country to which they have moved. Churches and missions have sacrificed great growth because they have not understood or heeded this language factor in most of immigrant churches in America.

⁵Ibid., pp. 96f.

⁶Eugene A. Nida, Message and Missions (Pasadena: William Carey Library, 1972), pp. 63f.

Every race has languages of the heart. Only when one has been emotionally involved in a multilingual society can one fully appreciate what this means. People may trade in a national language, they may discuss the affairs of the day in it, but when tempers become heated in argument, or emotions aroused in love, it is the language of the heart that becomes the vehicle of expression.⁷ For someone from Korea, it is Korean.

In the Korean church congregation the language through which the gospel will flow most smoothly should be used. There will have to be ethnic efforts to use one or both languages. The most important desire is that people make commitment to Christ. The language that will most effectively accomplish this task should be the language to use with a particular ethnic group, such as the Koreans.

2) OTHER FACTORS

The complexity of American society must be constantly kept in mind. It is clear that the ethnic factor, discussed in the previous, is of major importance; but it is not the only one. In fact, Nida believes that in an urban society there may be more significant factors than family contribu-

⁷From this reason, most of the Missions in foreign countries today prefer their missionaries to learn their language.

ting to church growth:

In an urban society, church growth is more likely to follow geographical, occupational, and friendship lines than family ones.⁸

Geographical Factors

Los Angeles County is spread over a large area. Many employees must commute many miles to their jobs every day. Because of the difficulty of finding a place to live, there is often little choice in this matter. Even those who live in residential areas within the city limits may have to travel fifteen or more miles to work. Others, living on the outskirts of the city, must travel 30 or even 50 miles. Those who must commute long distance to work are on the free-ways long before sunrise.

If there is no congregation made up of members of one's race, one will either travel across town until one does find one or choose a congregation near his house which uses an familiar language and has members of races with which that person can feel comfortable. Or, often that person will just not go to church at all.

Though the members of a church are spread over a great distance, they will be willing to travel (some of them

⁸Eugene A. Nida, "Culture and Church Growth," in D.A. McGavran(ed.) Church Growth and Christian Mission (New York: Harper and Row, 1965), p. 95.

thirty miles and more) to a congregation of "their people" rather than join an other racial congregation nearer their homes. This ethnic unity may account for the vitality and "naturalness" of these congregations.

In many instances, geographical distance limits the amount of fellowship. Those who choose to travel across town to attend a congregation are often separated from their Christian friends throughout the week. People fear to travel much in town at night so they cannot easily attend evening fellowship meetings.

Also, being so far away from fellow members (and living one's life unseen by them), it increases the possibility for one to falling into sin. It is well known that when the chances of sin remaining hidden are good, people are more likely to yield to temptation. Where there is closer fellowship there is a mutual strengthening and continual help.

It is at this point where the "house church" concept may be of great value. When Christians are faced with the geographical problems discussed here, they may find a solution in a small house church. The author believes there is great potential in this concept. The values in fellowship are realized, the witness to neighbors is possible, and opportunities for real commitment to Christ is increased.⁹

⁹Philip and Phoebe Anderson, The House Church (Nashville: Abingdon Press, 1975).

Roger Greenway tells how Christian reformed theological students and faculty have planted a dozen new churches in metropolitan Mexico City in the past two years by establishing inglesias hogarenas, churches-in-the-house.¹⁰

E. N. Poulson describes a new plan of evangelism in Singapore, where great high-rise apartment buildings are being erected. Through door-to-door evangelism a congregation is being established within each apartment complex.¹¹ From various influences connected with geography in urban areas, it is evident that the geographic factor does influence church growth. To some extent Christians are affected by where they live in relation to the congregation they attend. This factor may determine where Christians go to worship. It may determine whether they worship at all.¹²

Occupational Factors

Naturally in a urban setting there will be occupational factors which affect church growth, either to accelerate

¹⁰Roger Greenway, "Training Urban Church Planter in Latin America," Church Growth Bulletin, VI, 3, (Jan. 1970), 38-43.

¹¹E. N. Poulson, "Every Thirteen Story Building a Parish," Church Growth Bulletin, VI, 3 (Jan. 1970), 45-47.

¹²But, in a case of the new-coming immigrant in a multi-ethnic society, they attend a particular congregation because it is their own church or because of ethnic or social reasons and not because it happens to be near their house.

it or retard it. The church will have to adjust itself to the industrial complex. New relations between urbanites arise. New problems must be faced. Perhaps the church will have to develop special ministries to fit the special units of the urban situation. The needs of labor and management must be faced in the Christian context.

The direct bearing of technology on human need is crucial, but it is neither simple nor isolated from other factors. The interaction between technology and the population explosion is one example. On the one hand the population explosion multiplies the number of youth who want to enter jobs and of adults who want to hold their jobs, while at the same time technology is eliminating jobs that workers need.¹³ At any rate, one is confronted by a technology that is radically new in history. It is characterized by the revolutions in cybernetics and automation, and is changing the social order as drastically as did the industrial revolution. The new technology is demanding new patterns of community life and is rapidly specializing the social order. The rate and quality of change vary considerably in different nations and cultures, but the process itself appears

¹³Cameron P. Hall, "Technological Change: Tools for Human Need," in Robert D. Bulkley (ed.) Christian Response to the Technological and Social Revolutions of Our Time (New York: United Church of Christ, 1966), p. 22.

to be universal in its effects.¹⁴

In this point, in the light of God's will for the redemption of the mankind, the church is called to understand and to judge the impact of technological change. The church especially must recognize the price paid for change in human suffering, disorientation, and the disruption of cherished forms and traditions, and stand with those who are the victims of change.¹⁵ But where the church sees technological change as a gift of God for the liberation of mankind, its vocation is to welcome, not resist, this new challenge in human history. For the social problem like technological change, the traditional evangelical position has been that "the renewal of the individual also reforms society,"¹⁶ But this tragically underestimates the existence and the power of corporate evil. Changes in the lives of individuals do not automatically lead to changes in the structures of society.

But, on the other hand, according to the exposition of John Stott, he says:

¹⁴M. M. Thomas and Paul Abrecht (eds.) Christians in the Technical and Social Revolutions of Our Time (Geneva: World Council of Churches, 1967), p. 154.

¹⁵Ibid.

¹⁶Athol Gill, "Christian Social Responsibility," in C. Rene' Padilla (ed.) The New Face of Evangelism (Downers Grove, IL: Inter Varsity Press, 1976), p. 101.

As we have seen, it (the church's mission of sacrificial service) includes both evangelistic and social action, so that normally the church will not have to choose between them. But if a choice has to be made, then evangelism is primary. Two reasons are given (in the Lausanne Covenant). The first is the immensity of the task: world evangelisation requires the whole church to take the whole gospel to the whole world.... The second is the biblical truth that the church is not a man-made society but, on the contrary, is at the very centre of God's cosmic purpose.¹⁷

This issue is not settled by stating that either evangelism or social action is primary, nor even that equal emphasis must be given to each.

The church must not become so wrapped up in "industrial mission" that it forgets that its task is greater than social work. The church still must have as a goal the personal salvation and multiplication of churches in industrial societies.

From this point of view, it can be seen there are significant opportunities on the job for the Christian to witness for Christ. The urban congregations might well emphasize how the contacts at work can develop into situations where the lost are led to Christ.

If the Christian laborers are challenged to witness on the job they could bring many fellow workers to Christ. While this is not being done on a large scale now, it could be done. The influence is still within the ethnic pattern.

¹⁷ John R.W. Stott, The Lausanne Covenant (Melbourne: 1975), section 6.

For example, on the job, a Korean will most likely associate with another Korean, and out of this association an invitation comes to visit a Korean church. Seldom would a man be invited to visit a church of another race.

There are multiplied opportunities for Christians to teach their fellow workers the way of Christ. There are many contacts on the way to work and returning from work as thousands of laborers mingle on the jobs. If thousands of Christians can catch the vision of the opportunities before them in the industrial complex, great growth can come through this pattern.

Friendship Factors

In basic evangelism, the fellowship and excitement of a crowd is still a real problem. When a congregation begins, it is usually initiated by persons who know one another and share the common desire to give birth to a church. The strategy for coming together is based on this willingness to participate, but once the church has organized itself into a fellowship of believers this strategy should be altered.

Friendship evangelism is an answer to an impersonal society. Family and friends are much more easily influenced for Christ by intimates who are appreciated for their decision and life for Christ. These are the connections that count in church growth. A growing church must have living connections. How can these connections be established? The

fundamental answer is for each convert to continue a friendly relationship with previous associates.

But, fellowship is not strong enough to hold any group together. Growth within both the fellowship and the spiritual initiative within the lives of leadership and constituency can bring about evangelistic outreach.

The church growth presupposes and necessitates good spiritual care. People turn to the churches which have a program and ministry suited to their needs. In other words, the readiness of people to receive help when met at their point of need means the church can grow tremendously. It is clearly evident that a church whose program suits the actual needs of its congregation has the basic framework for adequacy.

Some may be encouraged by friends and relatives to come to church, but they will not remain there unless they receive real food for thought and spiritual help with their daily lives. Newcomers must feel that their life has been changed for good; that they are better people and enjoy a life superior to the one they had before, otherwise they would neither come in nor stay.

Individuals must accept Christ where they are. Once people accept Christ, they can be brought into the fellowship of the church. People are willing to cross previous barriers to obtain Christian fellowship after conversion.

Social Factors

Since church growth takes place in the multitudinous societies of mankind, essential to understanding it is an understanding of their structure. Men exist not as discrete individuals, but as interconnected members of some society. Innovation and social change, operating in particular structures, play a significant part in determining the direction, speed, and size of the move to the Christian religion.

The normal man is not an isolated unit but part of a whole which makes him what he is. For instance, the individual does not choose what language he will speak. The society in which he is born, the mother who nurses him, and the children with whom he plays determine it. Moreover, society either determines or strongly influences every aspect of what he says, think, and does. Consequently when we comprehend the social structure of a particular segment of the total population, we know better how churches are likely to increase and to grow strong through it.

Social relationship are closely connected with friendship ties, but are broader in some respects. The church must understand both society as a whole and the role of the individual within the group. Otherwise the individual becomes lost in the crowd.

An adequate understanding of the moral and spiritual climate of the group is essential to reaching the individual. The general characteristics of this age are both conformity and the "lonely crowd."

Therefore, the church ought to demonstrate concern for the whole world but a concern for individual is essential. Knowing the community enables the church to structure a program to reach individuals. The program of the church must be geared to reach individuals within the context of their group. People must be reached as members of a group, but they are individuals.

The extremes of an individualistic society and pluralistic programming have hindered the progress of evangelism but recent trends are encouraging. Individual conversions can materialize into multiple conversions followed by families, groups or whole cities, when the message of Christ is adequately presented. Groups are aggregates of individuals. So it is individuals that the church must reach. However, when a significant number of key individuals are reached, a whole group of people can often be truly influenced by the Christian message. Church growth takes place when individuals are reached.

Understanding how people act as a group and how the individual fits into the respective group can greatly enhance the potential advance of Christianity. Some social gatherings are connected with church activities and hence are opportunities for Christian fellowship and strengthening. The urban churches need to be more aware of the values in Christian oriented gatherings. These opportunities for wholesome fellowship fill a great need for the lonely and dis-

couraged immigrants Christians. Used wisely, such social meetings can be an effective evangelistic arm of the church. And if such social meetings meet a role as an information center, this factor can aid church growth very much.

The revival fellowship often has enthusiastic social gatherings where Christians grow in moral character through sharing in fellowship. This has been one of the strengths of the revival movement.

Chapter III

TYPES OF GROWTH

There are several different types of church growth. Some of these can be measured statistically and some cannot. Tippettt discusses conversion growth, organic growth, and quality growth.¹ By conversion growth,² he means a turning brought on by a change of heart, the registering of a decision forsaking the former way and following Christ. By organic growth,³ he refers to the emerging of the church in a community as an indigenous body. It ceases to be a part of mission. It becomes an independent body. By quality growth,⁴ he means that "growing in grace" or "perfection of the saints" referred to in the Bible. It is the internal growth of the Christians as they "press on to perfection." Only the first of these three can easily be measured statistically.

Church growth, however, considered strictly as growth in quantity, i.e., numerical increase of members, occurs in three ways. First, there is biological growth. Children of Christians growing up "in the nurture and admonition of

¹A. R. Tippettt, Solomon Island Christianity (London: Lutterworth Press, 1976), pp. 30-32.

²Ibid., p. 30.

³Ibid., p. 31.

⁴Ibid.

the Lord" normally become Christians also. Second, there is transfer growth. Christian men and women who move to a new area or country worship with the church located there. This too is important, but transferring of Christians from one district or continent to another is not real growth, but shifting of members. Finally, there is conversion growth. Conversion happens when men and women, upon hearing and believing the Word, turn from their former way of life to Christ.

Regarding these three kinds of growth, Tippetts has classified them as follows:⁵ the growth in size of a church; in its spiritual quality; and in its organizational structure. All three can be measured, and thus expressed numerically. Size can be measured by a hundred different direct and indirect ways (e.g., average attendance at a certain kind of service, at an annual meeting of some kind, in terms of number of congregations, pastors, hymn books purchased per year, seating space in all church buildings). But none of these measurements made merely at any one point in time will tell us anything whatsoever about growth in size. To do what we must have the same measurement at two different points. So we ultimately must deal with (1) size at one point, and (2) amount of growth (in absolute or percentage figures between two points, e.g., change in size), and (3) this

⁵Ibid., pp. 308-318

change compared to the amount of time, which introduces the concept of the rate of change, or rate of growth.⁶

If we look closely at the size of membership, and the second item above, namely, amount of membership growth (that is, change of size), we must remember that there are three kinds of change that add to membership, and three that subtract:

I. Positive components of membership growth.

- 1) born in ("biological growth")
- 2) converted in ("conversion growth")
- 3) transferred in ("transfer growth")

II. Negative components of membership growth

- 1) die out (negative biological growth)
- 2) revert out (negative conversion growth)
- 3) transfer out (negative transfer growth)

(Note: I. 1) - II. 2) - "net biological";

I. 2) - II. 2) - "net conversion"; and

I. 3) - II. 3) - "net transfer")

Growth of any kind has both quantitative and qualitative aspects. Thus no one kind or type of growth should be called quantitative growth or qualitative growth. All growth is both quantitative and qualitative.

⁶Alvin Martin (ed.) The Means of World Evangelization (Pasadena: William Carey Library, 1974), p. 428.

1) BIOLOGICAL GROWTH

Biological growth is important. It is necessary for the children of Christians to become another generation of believers. Unless a church experiences biological growth it generally will wither and die. But it must not be content with this growth alone.

Biological growth is exceedingly slow. It often does not equal the normal population increase for the nation, for while some children become ardent Christians, some are lost to the world, or through marriage are transferred into the other community.

If the biological growth is the only growth a congregation experiences, the church is not fulfilling the mission of the church. The church is to seek and win the masses. The Lord will never be satisfied with a congregation just "keeping house" when the church can bring in the lost.⁷

The biological growth of Christians in the reserves will help maintain the status quo of the Churches. However, the Churches cannot depend on the reserves to provide members for them. Such dependence is unhealthy. The Church must learn to conserve its own children. It must not delay attention in this matter or a whole generation of children will be lost.

⁷Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), p. 88

Christian parents must learn to accept more responsibility for the spiritual instruction of their children. Family devotionals and other means of Christian teaching will need to be emphasized.

Unless parents and churches rise to the task before them, many of their children will neither accept Christ nor become members of His church. The struggle will be great. The upcoming youth will be challenged with all sorts of sub-Christian and anti-Christian ideas. Science and technology are not always based on Christian presuppositions. The church must offer reasonable answers to questions posed by a technological world. Also, the variety of temptations for the youth today is astounding. The church must offer opportunities for youth to engage in wholesome activities. If the church does not meet these needs, the church will not grow biologically.

2) TRANSFER GROWTH

Most of the cities around the world have people flowing into them every day. Many of these are Christian and some will join a congregation when they come to the city. This is transfer growth. Much of the growth of congregations in the cities comes from simple transference of membership.⁸

⁸Ibid.

The churches do have a responsibility to care for their members moving to their town. But churches must not make this their first and only task. The author would encourage them to establish effective links between their community and unchurched reserve congregations. They should keep in touch, so migrating members will not be lost in the move. The responsibility of the churches, however, does not stop here.

Migrating masses can be of great benefit for the growth of the church in a community. But migrants will not all remain in that community. Some of those will return to their own cities. Some come just for short visits; others will return home permanently. What they have learned in a community will be taken back to their own cities. If they have seen an active congregation in a community using many methods to win people, they can take these ideas back to their cities. Thus, they can help the existing congregations or establish new ones. This kind of reciprocation can be of great value to the ongoing church.

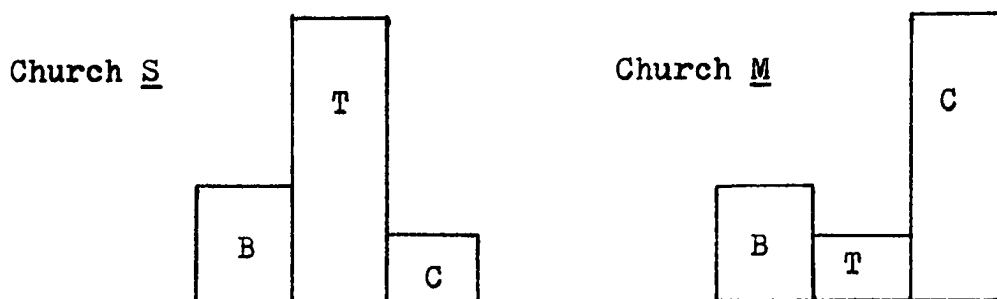
The churches must see also that in these migrating masses there are many non-Christians. There are other, nominal Christians, who need to be won for Christ in a real sense. The Assemblies of God in Brazil have discovered the receptivity of the migrating masses and have grown greatly

by ministering to these people.⁹ They have shown that urban churches can grow by conversion too.

3) CONVERSION GROWTH

In conversion growth, those outside the church come to rest their faith intelligently on Jesus Christ and are baptized and "added to the Lord" in His Church. This is the only kind of growth by which the good news of salvation can spread to earth's remotest bounds. The goal of mission is to have a truly indigenous congregation in every community of every culture. When that occurs, and only when that occurs, we may be sure that the gospel has been preached to every creature. This goal requires enormous conversion growth.

In order to understand church expansion, it is desirable to know how much is taking place by biological, transfer, or conversion growth.¹⁰ A glance at the following diagram will illustrate way.



⁹William R. Read, New Patterns of Church Growth in Brazil (Grand Rapids: Eerdmans, 1965), p. 130.

¹⁰McGavran, p. 89.

Church S and M have about the same number of numbers and so have about the same biological growth (B). Here the resemblance ceases. Church S has a large number of members through transfer (T) and few conversions (C). Church M has few transfer but a large number of conversions. Goals for each church, corrective action needed, the formula each ought to be fed, and the distribution of the budget of each ---all are different. Since both are growing equally on an equal base, they might be supposed to very similar. Yet to treat these churches alike because both are of one denomination, is maladministration. Until the kind of growth is distinguished, what is good for each cannot be determined.

PART TWO

THE KOREAN IMMIGRANTS AND CHURCH GROWTH

Chapter IV

SURVEY ON KOREAN IMMIGRANTS IN AMERICA

1) THE EARLY KOREAN IMMIGRANTS (1903 - 1965)

Almost the entire populaion of America consists of immigrants, or the descendants of immigrants, from just about every ethnic group in the world, except for the American Indians. In other words, America is a nation of immigrants. We can soo the immense growth of the population in the United States within a short span of two hundred years since the nation was founded in 1776. One factor to that immense growth is due to the natural increase and the other is absorption of natives by territorial expansion. However, the more visible increase is caused by immigration from abroad.

Korea began her first official relationship with the United States on April, 1882 when the Korea-America Treaty of Mith and Trade (韓美修好通商條約) was signed.¹

The first large group of Korean immigrant arrived in Honolulu. Hawaii on January 13, 1903.² This group was

¹Warren Y. Kim, Koreans in America (Seoul: Po Chin Chai, 1971), p. 2; "Miju Imin Palsibnyun Yak Sa (A Brief Eighty-year History of Koreans in America)," in Tae Sik Min (ed.) Life of Korean Immigrants in America (Los Angeles: Korean Chamber of Commerce of Southern California in U.S.A., 1977), p. 23.

²In 1889, some merchants came to the United States to sell insam (ginseng) and other oriental herbs, but their

composed of 97 contract laborers for the sugar plantations;³ and the second group, arriving on February 8, 1903, consisted of 90 laborers. Their numbers were quickly augmented by further ship-loads of Korean laborers, so that by the end of 1903, a total of 16 such groups was admitted and their numbers were 1,133 laborers.⁴ During the period from 1903 to 1905, 7,226 Korean immigrants had been admitted to Hawaii as laborers.⁵

to sell insam (ginseng) and other oriental herbs, but their number was negligible and registered as Chinese." (Kim, p. 3) Also, by the record of the Department of Immigration in Hawaii, it was known that in Jan. 9, 1901 the first Korean immigrant named as Do Pyo Yoo alone was admitted to Hawaii officailly. Chang Soo Lee, "Korean Community and Korean Churches in America," The Dorectory of Korean Christian Churches of Southern California (Los Angeles: Korean-American Christian Businessmen's Committee of Southern California in U. S. A., 1978), p. 19.

³Min, p. 26. But, according to Warren Y. Kim, it was 101 Koreans (of 55 men, 21 women, 13 children, and 12 babies). Kim, p. 10. Also, Linda Shin states that it was 93. Linda Shin, "Koreans in America, 1903-1945," in Amy Tachiki and others (eds.) Roots: An Asian-American Reader (Los Angeles: UCLA, 1971), p. 203.

⁴Min, p. 27.

⁵Kim, p. 10. Among the 7,226 Korean immigrants, there were 6,048 men, 637 women, and 541 children. But there are some conflicting reports as to the exact number of the Korean immigrants to Hawaii. Sung-chae Ko reported 7,296 Koreans during the same period. See Sung-chae Ko, Han Guk Iminsa (A Study of Korean Immigration History) (Seoul: Mun-changak, 1973), p. 211. On the other hand, Chae-yon Ro stated that there were about 7,000 Koreans. Chae-yon Ro, Chaemi Han In Ryaksa (A Brief History of Koreans in America) (Los Angeles: America, 1965), I, 18. And the total number was 7,026 and among these there were 1,755 women. Min, p. 28.

The reality of plantation life was often cruel. Far from their homes and loved ones, and unable to communicate with foreign-speaking field supervisors, the Korean laborers performed arduous tasks in the sugar cane fields. Many of them tried to save enough money to enable them to leave the plantation as quickly as possible, some returning to Korea, and others drifting to the urban areas, looking for better employment. According to the 1910 census, the Korean population in Hawaii decreased to some 4,533.⁶ Consequently, it could be interpreted that some of them might have returned to Korea or moved to the mainland seeking a better opportunity.

The presence of the Korean community on the West Coast of the mainland can be dated back to around 1905.⁷ By the time emigration from Hawaii to the mainland was halted in 1907, about 2,000 Koreans had already arrived in San Francisco.⁸ By 1910 the center of Korean immigrants activity on the mainland had moved from San Francisco to Los Angeles, since the expansion of agriculture in Southern Cal-

⁶Andrew Lind, Hawaii's People (Honolulu: University of Hawaii, 1967), p. 28.

⁷Chang Soo Lee, "The United States Immigration Policy and the Settlements of Koreans in America," Korea Observer, VI:4(Autumn 1975), 416.

⁸Ro, p. 5.

ifornia gave more jobs available to the Korean farm workers.⁹

From the signing of the Protectorate Treaty of 1905 with Japan to the end of the Second World War, there were virtually no Korean immigrants to the United States. If there were, they would have been under the Japanese jurisdiction carrying Japanese passports, or as Japanese nationals. However, a considerable number of Korean students and visitors came to the United States under the sponsorship of the Christian missionaries. There were also many Koreans who came to America with Chinese passports or smuggled illegally via Hong Kong and Shanghai. These Koreans were mostly political exiles or nationalists who tried to lead the Korean independence movement in America.¹⁰ Another possible route for Korean entry into the United States was through Mexico or Cuba, to which they had originally immigrated. But these were limited to only a small number.¹¹

The "picture-brides" were invited between 1910 and 1924 to marry the early Korean immigrants in Hawaii and the mainland of the United States. A total of 951 brides came

⁹Min, p. 30

¹⁰These were known as "refugee students". See Kim, pp. 23-25.

¹¹For further details, see *ibid.*, pp. 14-21.

to Hawaii and 115 brides landed on the mainland.¹²

Prior to the Second World War, the Korean community in Los Angeles seems to have been very insignificant due to its small size. In 1939, there was a substantial number of about 650 Korean immigrants living in Los Angeles, who were centered around the axis of Jefferson Blvd. between Western and Vermont Avenues.¹³ In 1945, the amount of Korean immigrants in Los Angeles numbered about 800, with about 300 in both New York and Chicago.¹⁴

Although the first wave of 7,226 Korean immigrants reached the Hawaiian shores during the period of 1903 - 1905, the number of bona fide immigrants¹⁵ was relatively insignificant thereafter until 1958, when it increased more than two-fold from the previous year (from 648 in 1957 to 1,604 in 1958).¹⁶ The following factors would seem to account for

¹² See *ibid.*, pp. 22-23.

¹³ Helen Lewis Givens, "The Korean Community in Los Angeles County," (unpublished Master's Thesis, USC, 1939), p. 31.

¹⁴ Shin, p. 205.

¹⁵ "Bona fide immigrants" refer to those who entered the United States with immigrant visas. Others include non-immigrants such as students, exchange visitors, diplomatic persons, political refugees, and illegal migrants. There were 4,432 political refugees from Korea during the 1946 - 1970 period (U. S. Department of Justice, 1970:45).

¹⁶ Won Moo Hurh, Comparative Study of Korean Immigrants in the United States: A Typological Approach (San Francisco: R and E Research Associates, 1977), p. 26.

this phenomenon: the Korean government's restriction on immigration (November 1905), the Japanese occupation of Korea (1910 - 1945), the American immigration quotas levied against non-Europeans (1924 - 1965), and the Korean War (1950 - 1953).

At the end of the World War II, it was estimated that about 10,000 Koreans were residing in the United States.¹⁷ According to Chang Soo Lee, among these, there were 7,000 in Hawaii and the rest were reportedly scattered on the mainland. Continually, he says as follows:

If there was any increase, it could have been attributed by the arrivals of students and political exiles who might have adjusted their status as resident aliens in the United States.¹⁸

Another increase of Koreans in the United States immediately after the end of the World War II and the Korean War could be attributed to the "war brides."

As the discriminatory immigration law was still existing, Congress passed the War Brides Act of 1945 to help solve the problems of marriage of the American armed forces personnels stationed in Korea. By doing so the act waived visa requirements and removed other restrictive provisions in the existing immigration law to facilitate the entry of the war brides to the United States. Therefore, any increase of the Koreans in America during the period 1945 on to the enactment of the Immigration and Nationality Act of 1952 was largely due to the interracial marriage between Koreans and the American armed forces personnel stationed in Korea.¹⁹

¹⁷Lee, p. 423.

¹⁸Ibid.

¹⁹Ibid.

As stated above, the majority of immigrants during the periods of 1945 - 1959 were "war brides" and "war orphans." According to the 1959 Immigration Report, Korean females between 20 - 29 years of age and children under the age of 10 occupied a large number of the Korean immigrants in that period.²⁰

Table 1

KOREAN RESIDENTS IN AMERICA BY IMMIGRATIONS STATUS, 1950-1974

Year	Immigrants	Nonimmigrants	Naturalized
1950	10	335	3
1951	32	183	1
1952	127	118	2
1953	115	11,271	46
1954	254	11,610	243
1955	315	22,555	295
1956	703	33,792	155
1957	648	11,998	122
1958	1,604	11,535	168
1959	1,720	11,501	416
1960	1,507	11,774	651
1961	1,534	11,111	1,031
1962	1,538	22,802	1,169
1963	2,580	22,063	1,249
1964	2,362	44,718	1,369
1965	2,165	44,077	1,027
1966	2,492	5,206	1,180
1967	3,395	6,306	1,353
1968	3,811	9,479	1,776
1969	6,045	12,178	1,646
1970	9,314	13,611	1,687
1971	14,297	17,477	2,083
1972	18,876	23,073	2,933
1973	22,930	23,335	3,562
1974	28,028	30,917	4,451
Total	126,936	172,915	28,625

Source: U.S. Immigration and Naturalization Service, Annual Reports (1969-1974)

²⁰Ibid., p. 441.

For the first time in 1952 the immigration quota was established for Korea, and the Korean immigration to America was resumed from this time.

As shown in Table 1, the arrival of the Koreans to America gradually increased every year and finally reached an annual admittance of more than 20,000 in 1973 by the Immigration and Nationality Act, Public Law 89-236.

2) THE RECENT KOREAN IMMIGRANTS (1965 - 1978)

The current influx of the Korean immigrants to the United States is due to the passage of the immigration reform act of 1965. By this law, any nation is allowed an average of 20,000 immigrants a year. Furthermore, there is an exemption from numerical limitation in certain cases. Hence, in some cases, the total number of immigrants exceeds 20,000. For example, in FY 1973, a total of 30,800 Filipinos immigrated to the United States.²¹

Consequently, the total annual number of Koreans who were admitted to the United States in 1973 was more than 20,000. In 1973 alone, 22,22,930 Korean immigrated to the United States. This drastic increase is mainly due to the immigration reform act of 1965. Also, in 1973, 4,961 Koreans adjusted their status from non-immigrant to permanent alien

²¹U. S. Department of Health Education and Welfare, 1974:11.

status.²² For ten years (1958 - 1968), the Korean immigration rate showed a steady growth rate of two-fold, but during the next five-year period (1968 - 1973), the rate jumped to a phenomenal six-fold rate, as shown in Table 1.

As Figure 1 indicates, the immigration rate of Koreans has shown the greatest increase among the Asian immigrants, especially in the 1971 - 1976 period.

In the 1970 Census the Koreans were enumerated as a separate ethnic group for the first time. "Total Census figures on Koreans vary from 69,510 to 70,598 (in both cases excluding the state of Alaska) due to the limited size of the sample."²³ But this figure did not include those who were completely omitted or underestimated, and so this has invalidated the census figure of 70,000 Koreans.²⁴

There were 40,700 Korean immigrants admitted to this country between 1951 and 1970, which was much more than twice the number, 17,300, of Koreans living in the United States in 1950.²⁵ Applying an annual natural increase rate of 3 percent for the Korean population during 1951 - 1970, Eui-young Yu has estimated that there were a total of 79,500

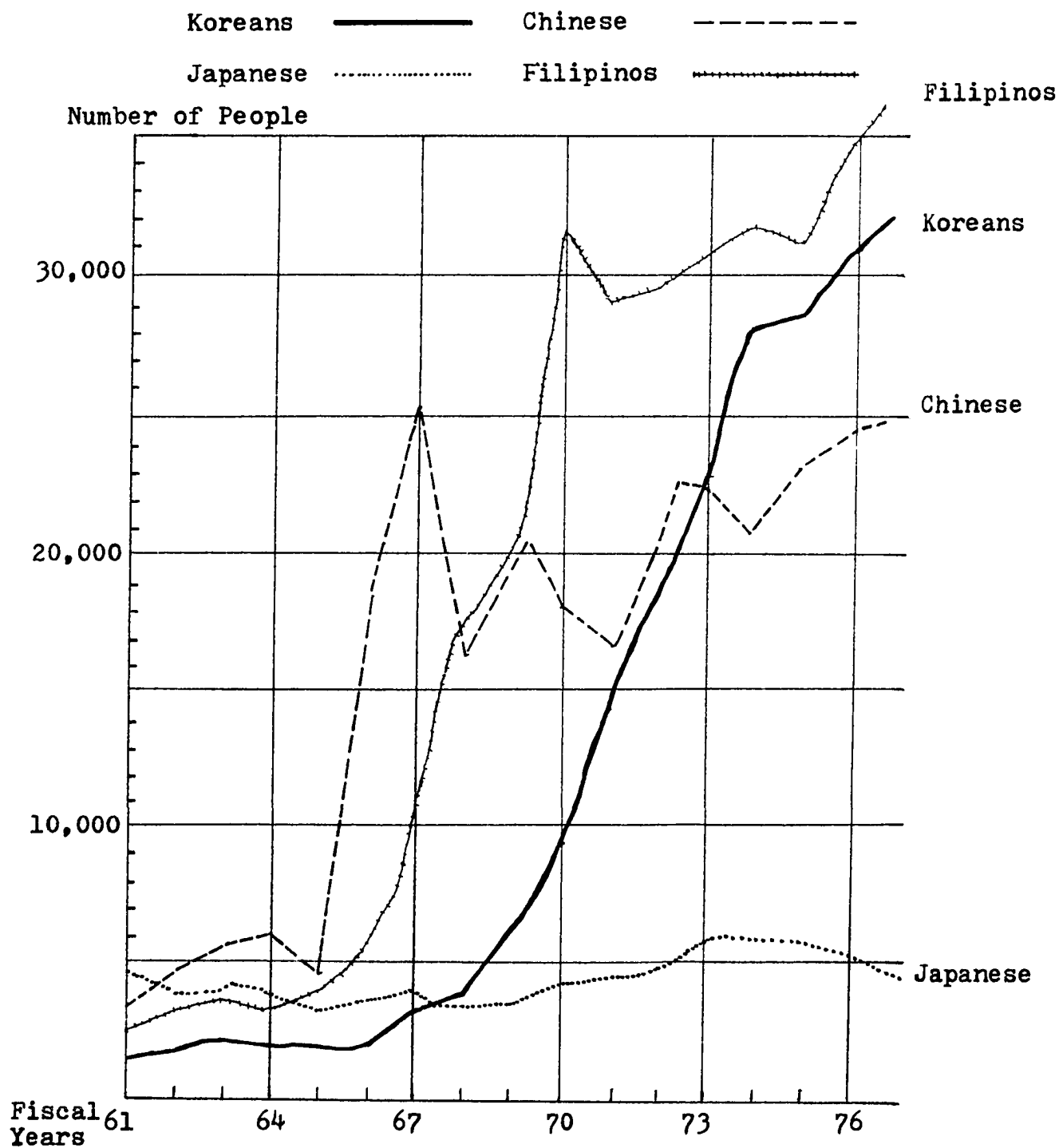
²²Lee, p. 441.

²³U.S. Department of Health Education and Welfare, 1974:132.

²⁴Eui-young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia, IV:1 (1977), 117f.

²⁵Ibid., pp. 120f.

Figure 1:

ASIAN IMMIGRATION TO THE UNITED STATES: 1961 - 1976

Source: U.S. Immigration and Naturalization Service, Annual Reports (1961 - 1976)

immigrants and their American born children living in the United States by 1970.²⁶ But this figure still does not include a large number of non-immigrant Koreans who were waiting to have their visa status changed to permanent residency, and a significant portion of Koreans in racially-mixed families, such as adopted Korean children, Korean brides married to other racial or ethnic groups, and children of inter-married Koreans. Therefore, if we apply an underestimation rate, it is possible that there were as

Table 2:

KOREAN IMMIGRATION TO THE UNITED STATES: 1965 - 1976

<u>Year</u>	<u>Number</u>
1965	2,165
1966	2,494
1967	3,956
1968	3,811
1969	6,045
1970	9,314
1971	14,297
1972	18,876
1973	22,930
1974	28,028
1975	28,362
*1976	30,803
**TQ 1976	6,887

Total -- 177,966

* Year ended June 30, 1976

** Transition Quarter - July to September 1976

Source: 1976 Annual Report, Immigration and Naturalization Service, U.S. Department of Justice.

²⁶Ibid., p. 121.

many as 113,000 Koreans living in America instead of the often-quoted 70,000 Koreans at the time of the 1970 Census.²⁷ But the actual size could still have been greater than 113,000.

Since 1970, there has been a wave of Korean immigration to the United States. Between 1 July 1970 and 30 November 1978, around 220,000 Koreans are estimated to have immigrated to the United States.²⁸

Allowing for a high natural increase rate attributable to their favorable age structure, the 113,000 Koreans of 1970 would have grown to 148,000 through the process of births and deaths by the end of 1978. Putting these figures together, we have an estimated number of approximately 380,000 Koreans in the United States as of December 1978.²⁹

Should the current level of immigration from Korea continue along with a relatively high natural increase rate, the Korean population in the United States is projected to be nearly a half million by 1980. If the rate of the Korean immigration continues to accelerate, the number could go over the half million mark by 1980.

²⁷ Ibid., p. 123.

²⁸ Eui-young Yu, "Miju Suboo Jiyock Hanin community e Kwanhan Sahehakjuk Gochal," (A Sociological Research of the Korean Community in the Western Area of the United States,) (San Fransisco: December 1978), p. 3.

²⁹ Ibid., p. 4.

According to the report by Eui-young Yu, of the 380,000 Koreans living in the United States in 1978, about 100,000 were in California, and about 80,000 in Southern California alone.³⁰

³⁰Ibid., p. 8.

Chapter V

CHURCH GROWTH OF THE KOREAN CHURCHES

1) ESTABLISHMENT OF THE KOREAN CHURCHES
(1903 - 1965)

For the immigration, the Christian influence over the Koreans was particularly significant, as it was through the American missionaries that the Korean laborers were initially recruited by David W. Deshler of the East-West Development Company, an agent who was sent to Korea representing the Sugar Plantations' Association from Hawaii.¹ Furthermore, American missionaries encouraged Koreans to immigrate to Hawaii by deed or word. Because the American missionaries thought that the immigration is "an opportunity for Koreans to improve their condition and to acquire useful knowledge and to better themselves financially...."²

Distinctly, the encouragement of the missionaries was not the only reason for Korean immigration to Hawaii. The other reason was that there was a widespread famine in the winter of 1901 in the northwestern region of Korea, and some efforts which the government made to relieve the people

¹Warren Y. Kim, Koreans in America (Seoul: Po Chin Chai, 1971), pp. 9f.

²Archives of Hawaii, Governors' Files, Carter U. S. Dept. (October 1905 - June 1907).

from starvation by allowing them to immigrate, according to the report of the chief of the U. S. legation in Seoul, Horace N. Allen.³

In any case, the Rev. George Heber Jones of the Methodist Mission among all American Missionaries was most influential on Korean immigration. He came to Korea in 1887. Around the year of 1903, the Rev. Jones felt the need to encourage the Koreans to immigrate and gave some of the leaders of the immigrants letters of introduction to the superintendent of Methodist Mission in Hawaii so that they would be greeted by someone upon their arrival in Honolulu.⁴

Later, in 1906, the Rev. Jones mentioned that he met a Korean and his family in Hawaii whom he had baptized in Korea.⁵

Significantly, among the first group of Korean immigrants who arrived in Hawaii, some people had already embraced

³Yo-jun, "Early History of Korean Immigration to America," in Hyung-chan Kim (ed.) The Korean Diaspora (Santa Barbara, CA: Clio, 1977), p. 35. Tae Sik Min (ed.) Life of Korean Immigrants in America (Los Angeles: Korean Chamber of Commerce of Southern California in U.S.A., 1977), p. 24.

⁴Reports Public Instruction, December 31, 1910 - December 1912, Honolulu, Department of Public Instruction, 1912, pp. 146 - 149.

⁵George Heber Jones, "The Koreans in Hawaii," Korea Review, VI: 11 (November 1906), 405.

Christianity as their religion.⁶ According to the report of Warren Y. Kim, there were about 400 Christians and also 30 evangelists among those.⁷

Here, it is of the most important significance in the history of the Korean church in America that some Korean immigrants were converted to Christianity ever prior to their departure for Hawaii. Soon after their arrival in Hawaii, they did not fail to erect an altar and their place of worshipping God in the labor camp where they stayed. Within a decade, the number of Korean churches grew to 39 with 12 different denominations and their membership was reportedly 2,800 on the Hawaiian islands.⁸

This point is of vital importance in the study of the Korean church in America and its growth. Through it, we can see that "the history of the church in the Korean American community may be considered a continuing saga of Korean Christianity."⁹

⁶Bernice Bong Hee Kim, "The Koreans in Hawaii," Social Science, IX: 4 (October, 1934), 410.

⁷Won-yong Kim, Chaemi Hanin Osipnyonsa (A Fifty-year History of Koreans in America) (Reedley, CA: Charles Ho Kim, 1959), p. 40.

⁸Ibid., pp. 40-41.

⁹Hyung-chan Kim, "The History and Role of the Church in the Korean American Community," in his The Korean Diaspora, p. 50.

For this survey of the processes of the establishments and developments of the church, I would like to divide the history of the Korean church in America into two major periods, taking into account the shifting immigration policy of the United States in 1965: (1) the period of establishments and conflicts and divisions, 1903 - 1965, (2) the explosion of the churches, 1965 - .

On July 4, 1903, for the first time, they began to worship on the population in Mokolia, and on November 10, 1903, another worship service was started in Honolulu.¹⁰ This is the first activity of the Korean church in Hawaii.

The first group to establish a church was made up of Korean Christians of Methodist persuasion. On November 3, 1903, a Methodist mission in Honolulu was established, and on November 10, they rented a house and started worship service.¹¹ This church expanded evangelistic activities by sending preachers to the plantations and to other villages to conduct worship services. Hence, by the year 1916, there were 24 Korean Methodist missions on the idlands of Hawaii and the total membership reached 1,150.¹²

The beginning of the Korean Episcopal Church of Hawaii

¹⁰ Won-yong Kim, p. 40.

¹¹ Warren Y. Kim, pp. 31f.

¹² Won-yong Kim, pp. 48-49.

was on February 10, 1905 and the Korean Christian Church of Hawaii was established as a result of the conflict in the Korean Methodist Church of Hawaii on July 29, 1918.¹³

In mainland, the beginning of the Korean Methodist Church of Los Angeles can be traced to a residential mission school opened by a retired missionary on March 11, 1904, but it was quite inactive for more than ten years. This church was revived when, on October 16, 1930, the members of the Free Christian Church dissolved their church and began to worship as a Methodist church.¹⁴

On October 8, 1905, the Korean Methodist Church of San Francisco was organized as the oldest one in the mainland of the United States.¹⁵ Also, in New York, in August 1922, a Korean Methodist Mission was established by a Presbyterian minister because there were many Methodist members in the group of Koreans in that city at that time. In Chicago, the Korean Methodist Church of Chicago was established on July 27, 1924.¹⁶

In Los Angeles, a group of Korean immigrants established a Presbyterian mission and started worship service on May 10, 1906. This was the beginning of the Korean Presbyterian Church

¹³Ibid., p. 54.

¹⁴Ibid., pp. 54ff.

¹⁵Ibid., pp. 57f.

¹⁶Ibid., p. 61.

of Los Angeles, the first one in the mainland.¹⁷ Also the Korean Christian Home Church of Los Angeles was established on September 21, 1936 and the Korean Christian Church of Los Angeles in March 1943 as a non-denominational church.¹⁸

In addition to these, there were a number of churches which were established, or which separated, merged, or disappeared in accordance with controversial disputes and conflicting interests and migrations of Korean residents (increase or decrease).

2) EXPLOSIVE GROWTH OF THE CHURCHES (1965 - 1978)

As has been observed in the previous chapter, the new influx of large number of Korean immigrants into the United States began with the passage of the Immigration and Nationality Act of 1965 (Public Law 89-236).

Consequently, the drastic increase of the Korean immigrants began to provide their churches with a potential force for the growth and development of the Korean churches. Since 1968, the number of churches has been increased by leaps and bounds each year.

To our surprise, there are more than 200 churches in Southern California alone, especially with the Los Angeles

¹⁷Ibid., pp. 65f.

¹⁸Ibid., pp. 69f.

area as the central figure. By the present survey, we can count 203 churches in Southern California, as of February 1979. Of the 203 churches, some of them have membership close to more than a thousand; while many of them are congregations numbering no more than a hundred, including children, as shown in Table 5.

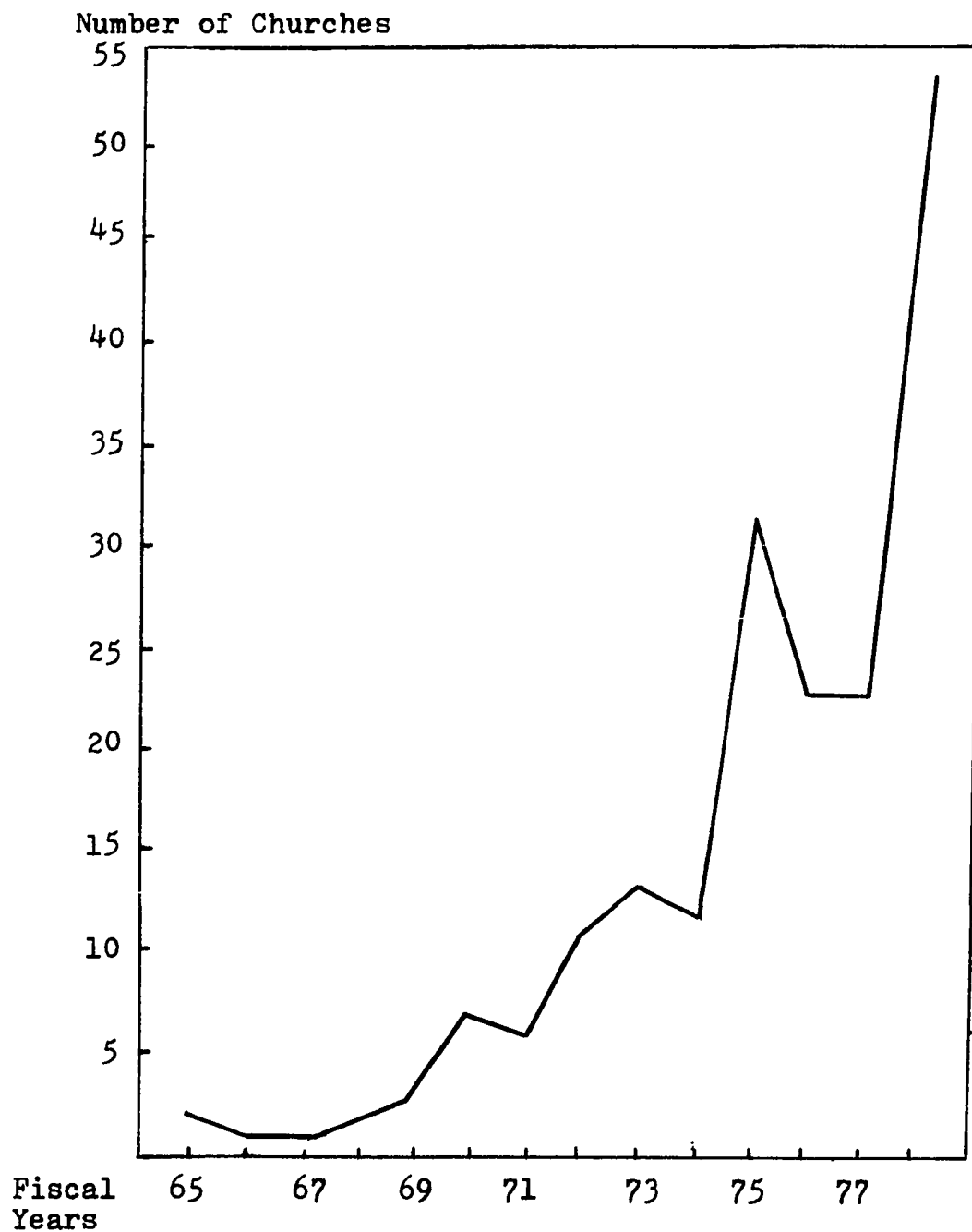
Most of the 203 churches were established past ten years since 1968. Particulary, in 1978 alone, 53 churches were established, as shown in Table 3 and Figure 2. Of the 203 churches, 47 churches have their own facilities for thier worship service, as shown in Table 6.

Table 3: YEAR OF CHURCH ESTABLISHMENT IN SOUTHERN CALIFORNIA:
1965 - 1978

<u>Year</u>	<u>Number of Churches</u>	<u>Percentage of Churches</u>
Before 1965	11	5.42%
1965	2	0.99%
1966	1	0.49%
1967	1	0.49%
1968	2	0.99%
1969	3	1.48%
1970	7	3.44%
1971	6	2.96%
1972	11	5.42%
1973	13	6.4%
1974	12	5.91%
1975	31	15.27%
1976	23	11.33%
1977	23	11.33%
1978	53	26.11%
Jan. 1979	4	1.97%
(Total)	203	100.00%

Source: Statistics gained in phone interviews of the Korean Churches in Southern California as of February 1979 by the author.
 See Appendix B for full statistics.

Figure 2: KOREAN CHURCHES ESTABLISHMENT IN SOUTHERN CALIFORNIA: 1965 - 1978



Source: Statistics of the Korean Churches in Southern California As of February 1979.
See Appendix B for full statistics.

Table 4: DENOMINATIONAL ANALYSIS

<u>Denominations</u>	<u>No. of Churches</u>	<u>Percentages of Churches</u>
Presbyterian	89	43.84%
Methodist	21	10.34%
Baptist	19	9.35%
Holiness (Evangelical)	5	2.46%
Latter Day Saints	8	3.94%
Church of Christ	3	1.48%
Asembly of God	5	2.46%
Wesleyan Church	4	1.97%
Nazarene	3	1.48%
others	7	3.45%
Non-denominational	39	19.21%
(Total)	203	100.00%

Source: Statistics of the Korean Churches in Southern California as of February 1979.
See Appendix B for full statistics.

Table 5: ADULT ATTENDANCES ON SUNDAY MORNING WORSHIP

<u>No. of Attendance</u>	<u>No. of Churches</u>	<u>Percentage</u>
Under 50	121	59.61%
51 - 75	28	13.79%
76 - 100	18	8.87%
101 - 150	19	9.36%
151 - 200	2	0.99%
201 - 300	11	5.42%
301 - 400	1	0.49%
401 - 500	1	0.49%
above 501	2	0.99%
(Total)	203	100.00%

Table 6: CHURCH BUILDING OWNERSHIP

	<u>No. of Churches</u>	<u>Percentage</u>
Owned	47	23.15%
Rented	156	76.85%
(Total)	203	100.00%

Source: Statistics of the Korean Churches in Southern California as of February 1979.
See Appendix B for full statistics.

Chapter VI

CONCLUSIONS

1) THE GROWTH OF THE KOREAN CHURCHES
AS A CHURCH TRANSPLANTING

The church must be planted in all areas and all communities, in order to be witnesses for Christ to the ends of the earth (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-53; Acts 1:4-14). Christ's redeeming mission on earth (Matthew 1:21; Luke 19:10; I Timothy 1:15) is to be accomplished through the church, His body, as humankind having faith in Him, turning from their sins to Him, and being baptized into Him (Acts 2:37-38, 47; Romans 6:3-5; Ephesians 1:22-23, 2:4-5).

Our human world must have Christ's church. Recognition by God's people must be given to the power of the gospel (Romans 1:15-17) as it is extended into all communities. Perhaps the greatest reason of all for planting new churches is God's love and our love for the church in this age when so many people are spiritually cold and indifferent.

God declares His love for the church in Ephesians 5:25 - 32:

Husbands, love your wives just as Christ loved the church and gave his life for it. He did this to dedicate the church to God by his word, after making it clean by washing it in water, in order to present the church to himself in all its beauty - pure and faultless, without spot or wrinkle or any other imperfection. Men ought to

love their wives just as they love their own bodies. A man who loves his wife loves himself. No one ever hates his own body. Instead, he feels it and takes care of it, just as Christ does the church; for we are members of his body. As the scripture says, "For this reason a man will leave his father and mother and unite with his wife, and the two will become one." There is a deep secret truth revealed in this scripture, which I understand as applying to Christ and the church.

Love for Christ's church, His body here on earth, inspires us to establish His church wherever possible and wherever it is needed. When the world is viewed as a whole from the perspective of God's purpose, it is clear that the church is continuing its amazing growth. When men and women make commitment to Christ, it can be said that churches grow. When people repent and are baptized, it can be said that the church grows by leaps and bounds.

At this point, let us return our attention to the Korean immigrant churches in Southern California. In view of the history of the Korean churches in the past ten years, as seen in the last chapter, the growth of the Korean immigrant churches in Southern California has been striking.

I am committed to attempt to discover why the Korean churches have grown so rapidly in Southern California. What are the factors of their growth? What is the real image of their planting and growth?

I would like to point out that there are many factors involved in the church growth, for example, the customs, racial origin, religions, history, and political and sociological situation of the Korean people. In this way, it can

be seen that the setting of the rapid church growth has been conditioned by the environment. But among these factors, I would like to pay a special attention to the factor of transfer, that is, the migration of the Korean population to America.

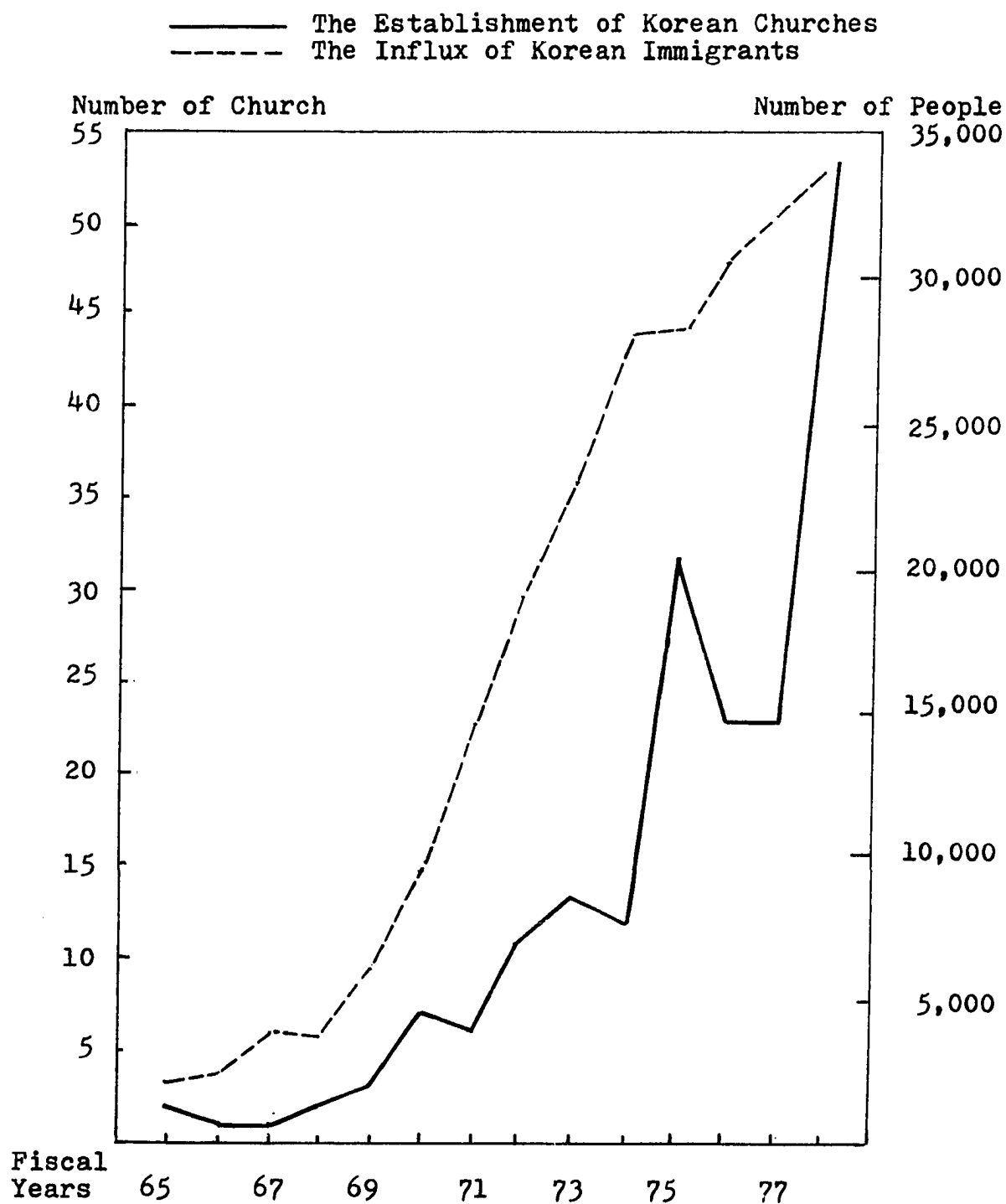
Surely, because of the explosion of the Korean residents (immigrants, population), especially in Southern California, the number of the Korean churches and Christians are rapidly mounting. According to the report by Chang Soo Lee, the Koreans in Los Angeles are predominantly Christians. In his survey, 8,760 heads of households (73%) among 11,976 households stated that they were affiliated with Christian churches, as of November 1977.¹

As shown in Figure 3, in accordance with the drastic increase of the Korean immigrants since 1968 by the passage of the immigration reform act of 1965, the number of churches has been increasing by leaps and bounds each year. During the last ten years alone, more than two hundred new Korean churches have been planted in Southern California.

Consequently, the growth of the Korean church in Southern California is due to the transferal (migration) of the Koreans into Southern California. Therefore, it is a transfer growth and a trans-planting.

¹Chang Soo Lee, "The Settlement Patterns of Koreans in Los Angeles" (Los Angeles: USC, 1978), p. 21.

Figure 3: A COMPARISON OF THE INCREASES BETWEEN THE INFLUX OF KOREAN IMMIGRANTS AND THE ESTABLISHMENT OF THE KOREAN CHURCHES (1965 - 1978)



Source: Statistics of the Korean Churches in Southern California As of February 1979.
See Appendix B for full statistics.

Furthermore, according to the analysis of the response to the questionnaire, our findings show that 79.27% of our respondents had already been Christians in Korea before they came to America as shown in table 7.

Table 7: THE TIME OF BECOMING A CHRISTIAN

	<u>Number of Respondents</u>	<u>Percentage of Respondents</u>
in Korea	371	79.27%
in America	97	20.73%
(Total)	468	100.00%

In other words, the main characteristic of the growth of the Korean churches is a kind of rearrangement of displaced Korean immigrant Christians in America, a shift of members, or a transferal of Christians from one area to another. It is not making converts from the world, but gathering Christians. Most of the planting of the Korean churches Southern California is a result of simple transferal of membership. It is not a conversion growth or a biological growth, but a transfer growth or a church trans-planting.

2) WHAT NEEDS TO BE DONE ?

A study or analysis of the past growth of the Korean churches in Southern California would be incomplete if it does not focus our attention on lessons to be learned for

the future. Here, the author has drawn some tentative conclusions from the study. The author uses the term tentative because this study has just begun. Certainly, as long as churches can grow, there will be a need for the study of their growth, in order that the church may plan for the future.

In other words, the Korean Christians now must ask what needs to be done for greater growth. What can we do to use, enlarge upon, expand, change, or reject the present patterns?

Need for a True Picture of Church, i.e., Church Renewal:

What should churches do to attain greater growth? They will have to make some changes. Present patterns show a lack of balance. Until now, most Korean immigrant churches have spent too much effort on merely gathering the Christians. The congregations are mainly caring for their own members and not reaching out to convert the unchurched. The main characteristics of the Korean churches' ministry, as we know it, are structured for everything but evangelistic outreach because of their immigration needs. In other words, it is what may be called a "come" or "collect" structure (centripetal structure) - i.e. people must come to the church building to be reached. It is not a "go," "send" or "give" structure (centrifugal structure).

But the term "structure" has been very difficult to define and to use. What do we really want to change when

we talk of changing structure?

Obviously, we have to raise many questions about the adequacy or inadequacy of the organizational structures of the churches, because they are tools for carrying out the task entrusted to the Christian community. Are the tools still adequate and how may they best be changed?

The Korean immigrant churches have to undertake a reorganization of their structure. This would be a major concern in my survey and evaluation. The structure of the Korean churches must become a "servant of God," i.e. "go" structure.

Christians have to place priority on the unchurched and let the church show real concern for them. In order to become "the church for others" as a renewed church, our congregation must reach out to the unchurched and bring them to Christ. In other words, our churches have to get away from the "come" structure established in the large church buildings.

Need for Research in Church Growth:

There is no reason for us to continue building on mistakes of the past. Because God is at work and His church will succeed in spite of our human weaknesses, we can improve. We must take church growth seriously. If we research and plan wisely, there is no reason why it will not grow greatly.

For the Korean immigrant churches in America, it requires looking objectively at what is really happening, It requires a prayerful, and sometimes painful, self-examination. It requires a re-evaluation of our goals, and the determination to change where change is needed to attain greater growth. In other words, research is required if we are to find the best principles for church growth. We must learn to analyze the situation in various fields around the world.

Without an adequate understanding of the characteristics of the particular unit of society in its local area, we cannot foresee a great church growth in that community. Also, we must understand the religious climate of the society where the church is growing. In other words, we must understand the religious mentality of the Korean people in depth.

Korean Christians must also understand more fully the structure of the society in which the gospel is preached. For instance, a study of the multi-ethnic and multi-cultural American society is necessary for great growth within the Korean immigrant community.

Need for Training Leaders:

At the present there are over two hundred churches with over three hundred pastors who are working with Koreans in Southern California. If we are to reach the population that will be nearly a half million by 1980, we must recognize

not only the characteristics and problems of the Korean community (for example: language difficulty, job discrimination, culture shock, and the communication and ideological gap between native-born children and foreign-born adults), but also that the most urgent task is to be the training of new leaders. Of course we have to pray to the Lord of the harvest to send more workers, but at the same time we must train those whom God is calling.

In training leaders we have to bear in mind the fact that, being predominately latecomers, Korean Americans are largely Korean-speaking, foreign-born adults with a visibly increasing number of English-speaking, native-born second generation, and that the English-speaking segment will increase. This means that we have to train many more English-speaking leaders in our churches. At the present day, we cannot see any second generation Christian leaders who are working with Korean churches. Of course, we actually do need more Korean-speaking leaders, but there is a greater need for more English-speaking leaders. Unless the Korean churches in America increase the number of English-speaking leaders and their English-speaking constituency, within ten or fifteen years they will become dying churches, as is the case with some Japanese-American congregations. Therefore, the training of new leaders in our churches is the most urgent need that admits no delay.

In the training of leaders it is necessary to think

of a multi-level leadership instead of one type of leader. The leadership training is needful for deacons, elders, sunday school teachers, ushers, unpaid or half-paid lay ministers, and included paid and professional leaders (pastors).

The question of how we should go about training our leaders is also very important. However, in this chapter it might be enough simply to make known the necessity of leadership training.

Need for Involving the Laity:

Christianity began as a lay movement. Jesus Christ was not a professional clergyman nor were his twelve disciples. Recently we have had a great advocate of the theology of laity, Hendrik Kraemer, who refers to the laity in the modern churches as "frozen credits and dead capital."²

If the Korean community in America is to be Christianized, the Korean laity must be mobilized to carry out the great commission. If we leave it up to the clergy alone, this task will never be fulfilled. Only through the mobilization of the laity can we realize the evangelization of the Koreans.

Another important question concerning lay involvement

²Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster Press, 1958), p. 176.

is how to train them.

Areas for Further Study:

This study can be considered only preliminary. It is hoped that it will serve as a base for continuing research into church growth in the Korean community in America. Perhaps others will look even deeper into the patterns highlighted in the present study. Broader samples need to be taken.

Large scale research will need to be done before a clear enough picture emerges revealing how churches have grown in that community. Further graphs indicating the growth of individual churches and congregations need to be developed. Studies of other aspects of growth need to be considered.

1) Why were 79.27% of the attendants of the Korean churches in Southern California Christians before leaving Korea?

2) What is the percentage of Christians among the total Korean residents in Southern California?

3) What were the social and economic incentives in California that enabled such vast numbers to settle here?

4) What were the urbanization processes in the Los Angeles area and its subsequent processes toward suburbanization?

5) What are the activities, modes of life, and patterns of proclamation among the individual congregations?

Also, a comparative study with the other ethnic group churches: the German, British, Italians, Greek, Polish, Japanese, Chinese, Spanish, and many of the Pacific and South-

east Asian churches, needs to be done.

It is hoped that out of this study other researchers will be stimulated to go further.

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APPENDIX

한인교회에 대한 조사 설문

이 설문은 한인 교회의 한 분야에 관한 연구를 목적으로 실시하는 것입니다. 설문지를 읽고, 해당되는 란 () 에 X 표를 해 주시거나, 간단히 답해 주시면 이 연구에 큰 참고로 삼겠습니다.
협조를 부탁드립니다. 감사합니다.

1) 선생님은 다음 어디에 해당되십니까?

가) 성별: 남자 (), 여자 ().

나) 연령: 15세이상 — 20세이하 ()
20세이상 — 30세이하 ()
30세이상 — 40세이하 ()
40세이상 — 50세이하 ()
50세이상 — 60세이하 ()
60세이상 — ()

다) 교회의 신급:

가) 초신자 ()

나) 학습교인 ()

다) 세례교인 ()

라) 교회의 직분:

가) 집사 (), 나) 권사 ()

다) 장로 (), 리) 교역자 ()

마) 주교교사 (), 바) 성가대원 ()

사) 기타 ()

2) 선생님이 미국에 오셔서 사신지 몇년이 되십니까?

(년 개월)

3) 선생님께서 교인이 되신 것은 다음 언제입니까?

가) 미국에 오기전부터 ()

나) 미국에 온후에 ()

4) 선생님의 집에서 현재 출석하고 있는 교회까지의 거리는 편도로 얼마나 됩니까?

(마일)

5) 선생님이 현재 출석하고 있는 교회에 나오게 된 이유는
다음 사항중 어느 것입니까?

- 가 목사를 알고 있었기 때문에 ()
- 나 장로님을 알고 있었기 때문에 ()
- 다 친척이나 친구의 권고에 따라서 ()
- 라 스스로 판단하고 결정하여 찾아갔음 ()
- 미 교회가 집에서부터 가까운 곳에
위치하고 있기 때문에 ()
- 바 기탁의 이유로 ()

6) 선생님은 미주내 한인교회에 대하여 어떻게 생각하십니까?

- 가 아주 만족이다 ()
- 나 조금 만족이다 ()
- 다 그저 그렇다 ()
- 라 조금 불만이다 ()
- 마 아주 불만이다 ()

7) 선생님은 현재 미주내 한인교포교회외 내용이나 활동을
한국의 교회와 비교하여 어떻게 생각하십니까?

- 가 똑 같다고 본다 ()
- 나 조금 다른 점이 있다고 본다 ()
- 다 그저 그렇다 ()
- 라 아주 다르다고 본다 ()
- 마 모르겠다 ()

8) 만일 선생님께서 미주내 한인교포교회가 한국의 교회와
다른 점이 있다고 생각하신다면 다음 어느 점에서입니까?

- 가 예배의식과 그 내용면에 있어서 ()
- 나 주일학교 활동이나 그 교육내용에 있어서 ()
- 다 목사의 하는 일에 있어서 ()
- 라 신자들과의 친교관계에 있어서 ()
- 마 기탁 ()

9) 선생님은 한인교회가 교회의 사명을 다한다고 생각하십니까?

- 가 아주 그렇다 ()
- 나 조금 그렇다 ()
- 다 그저 그렇다 ()
- 라 아닌 편이다 ()
- 마 아주 아니다 ()

끝 감사합니다

QUESTIONNAIRE (English Translation)

PLEASE WRITE THE ANSWER OR DRAW A "X" MARK
IN THE PARENTHESES WHICH CONCERN YOU.

1) What is your identity?

A) Sex: Male (), Female ()

B) Age: 15 - 19 ()

20 - 29 ()

30 - 39 ()

40 - 49 ()

50 - 59 ()

60 - ()

C) What kind of membership do you have in your church?

(1) New attendant ()

(2) Catechuman ()

(3) Baptized member ()

D) What is your duty in your church?

(1) Deacon ()

(2) Exhorter ()

(3) Elder ()

(4) Minister ()

(5) Sunday school teacher ()

(6) Choir's member ()

(7) Other ()

2) How long have you resided since your arrival to the United States?

(years monthes)

3) When did you become a Christian?

(1) In Korea before my arrival ()
to the United States

(2) In America after my arrival ()
to the United States

4) How far is it from your house to the church which you are attending?

(miles)

5) Which of the reasons listed below is the main reason for you to attend church?

(1) familiarity with the minister ()

(2) familiarity with the church officers ()

(3) recommendatio of my relatives or friends ()

(4) my self-decision ()

(5) near distance location of the church ()
from my house

(6) others ()

6) What is your evaluation of the Korean immigrant churches in the United States?

(1) Strongly satisfy ()

(2) Moderately satisfy ()

- (3) Don't know ()
- (4) Moderately dissatisfy ()
- (5) Strongly dissatisfy ()

7) What is your opinion in comparing the contents and activities of the Korean immigrant churches in the United States with the ones in Korea?

- (1) Definitely same ()
- (2) Moderately same ()
- (3) Moderately different ()
- (4) Definitely different ()
- (5) Don't know ()

8) If you think that there are any differences between the Korean immigrant church and the church in Korea, which one is different among the followings?

- (1) in worship ()
- (2) in the activities and the program of Sunday school ()
- (3) in the job of the minister ()
- (4) in the fellowship with members ()
- (5) other ()

9) Do you think that the Korean immigrant church fulfils its mission?

- (1) Definitely yes ()
- (2) Moderately yes ()

- | | |
|-------------------|--------|
| (3) Don't know | () |
| (4) Moderately no | () |
| (5) Definitely no | () |

Table 8: SEX DISTRIBUTION OF RESPONDENTS

<u>Sex</u>	<u>Number</u>	<u>Percentage</u>
Male	190	44.29%
Female	239	55.71%
(Total)	429	100.00%

Table 9: AGE DISTRIBUTION

<u>Age Distribution</u>	<u>Number</u>	<u>Percentage</u>
15 - 19	54	11.66%
20 - 29	115	24.84%
30 - 39	137	29.59%
40 - 49	73	15.77%
50 - 59	47	10.15%
60 -	37	7.99%
(Total)	463	100.00%

Table 10: KIND OF MEMBERSHIP

<u>Kind of Membership</u>	<u>Number</u>	<u>Percentage</u>
New Attendant	47	10.28%
Catechuman	30	6.56%
Baptized member	380	83.16%
(Total)	457	100.00%

Table 11: THE DUTY OF THE RESPONDENT IN THE CHURCH

<u>Kind</u>	<u>Number</u>	<u>Percentage</u>
Deacon	150	32.75%
Exhorter	33	7.21%
Elder	27	5.9 %
Minister	12	2.62%
Sunday school teacher	47	10.26%
Choir's member	97	21.18%
Other	92	19.00%
(Total)	458	100.00%

Table 12: THE LENGTH OF RESIDENCE

<u>Length of Residence</u>	<u>Number</u>	<u>Percentage</u>
within 1 year	23	5.11%
1 year	46	10.22%
2	48	10.67%
3	50	11.11%
4	69	15.33%
5	60	13.33%
6	36	8 %
7	31	6.9 %
8	26	5.78%
9	7	1.56%
10 - 15	44	9.78%
16 - 19	6	1.33%
20 or longer	4	0.89%
(Total)	450	100.00%

Table 7: THE TIME OF BECOMING A CHRISTIAN

	<u>Number</u>	<u>Percentage</u>
in Korea	371	79.27%
in America	97	20.73%
(Total)	468	100.00%

Table 13: THE DISTANCE FROM THE CHURCH TO RESPONDENT'S HOUSE

<u>Miles</u>	<u>Number</u>	<u>Percentage</u>
1 - 5	169	39.3%
6 - 10	45	10.47%
11 - 20	76	17.67%
21 - 30	110	25.58%
31 - 40	21	4.88%
41 or over	9	2.09%
(Total)	430	100.00%

Table 14: THE REASON OF ATTENDING THE CHURCH

	<u>Frequency</u>	<u>Percentage</u>
Familiarity with the minister	152	31.15%
Familiarity with the church officers	21	4.3%
Recommendation of my relatives or friends	166	34.02%
My self-decision	96	19.67%
Near distance location of the church from my house	24	4.92%

Table 14: (continued)

Other	29	5.94%
(Total)	488	100.00%

Table 15: THE EVALUATION OF THE KOREAN CHURCHES

	<u>Frequency</u>	<u>Percentage</u>
Strongly satisfy	138	30.26%
Moderately satisfy	124	27.19%
Don't know	109	23.9%
Moderately dissatisfy	70	13.35%
Strongly dissatisfy	15	3.29%
(Total)	456	100.00%

Table 16: THE COMPARISON BETWEEN THE KOREAN IMMIGRANT CHURCH IN AMERICA AND THE CHURCH IN KOREA

	<u>Frequency</u>	<u>Percentage</u>
Definitely same	48	10.46%
Moderately same	257	55.99%
Moderately different	50	10.89%
Definitely different	49	10.68%
Don't know	55	11.98%
(Total)	459	100.00%

Table 17: THE DIFFERENCE BETWEEN THE KOREAN IMMIGRANT CHURCH AND THE CHURCH IN KOREA

	<u>Frequency</u>	<u>Percentage</u>
in worship	60	13.02%
in the activities and the program of Sunday school	94	20.39%
in the job of the minister	111	24.08%
in the fellowship with members	119	25.81%
other	77	16.70%
(total)	461	100.00%

Table 18: THE FULFILMENT OF ITS MISSION IN THE KOREAN IMMIGRANT CHURCH

	<u>Frequency</u>	<u>Percentage</u>
Definitely yes	125	29.07%
Moderately yes	166	38.6 %
Don't know	89	20.7 %
Moderately no	45	10.47%
Definitely no	5	1.16%
(Total)	430	100.00%

APPENDIX B

KOREAN CHURCHES IN SOUTHERN CALIFORNIA: STATISTICS
AS OF FEBRUARY 1979

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High School	College	Children	Pastor	Evangelist		
Agape United Church	50	-	-	15	2		R *	1978
Alhambra Korean Christian Church	40	-	-	25	2		R	1974
Anaheim Korean	10	-	-	-	1		R	1973
Anaheim Korean S. D. A. Church	150	20	15	45	1		R	1975
Antioch Presbyterian Church	51	-	-	14	1		R	1976
Ark Central Baptist Church	30	-	-	-	1		R	1978
Asian Baptist Church	30	-	-	10	1		R	1978
Asian Evangelical Mission Church	30	-	-	-	1		R	1978
Bethel Church (Laguna Hills)	110	10	-	60	1		R	1976
Bethel Church (Los Angeles)	75	-	-	20	1		R	1977
Bethel Presbyterian Church	60	15	-	20	1		R	1977
Bethesda Presbyterian Church	10	-	-	-	1		R	1977
Beverly Hills Korean Presbyterian Ch.	80	15	-	15	1		R	1976
Calling Baptist Church	58	11	-	20	1		O *	1977
Central Calif. Korean Christian Church	85	10	-	35	2		O	1973
Cerritos Korean Methodist Church	30	-	-	-	1		R	1978
Church of Christ Korean (Santa Ana)	30	-	-	-	1		R	1978

* "R" indicates "rented," and "O" indicates "owned."

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch. Students	College	Children	Pastor	Evangelist		
Crenshaw Korean Church	60	15	-	30	1		O	1975
Dae Hueng Presbyterian Church	50	-	-	10	1		R	1977
Dong Shin K. P. C. of S. Calif.	110	20	10	30	1		R	1978
East-West Gospel Mission Church	5	-	-	-	1		R	1970
Echo Park Korean United Methodist Ch.	45	-	-	15	1		R	1971
Eden United Church	30	-	-	-	1		R	1975
Edgement Korean United Church	20	-	-	-	1		R	1978
First Baptist Church of Montrose	20	-	-	15	1		R	1978
First Brethren Church of Long Beach	20	-	-	-	-	1	R	1975
First U. M. C. of Garden Grove	150	25	20	50	1	1	R	1975
Full Gospel Los Angeles Church	260	30	15	100	2	1	R	1975
Full Gospel Orange County Church	70	7	-	20	1		R	1975
Galilee Evangelical Church	35	-	-	-	1	1	R	1978
Galilee Mission Church	50	10	-	15	1		R	1975
Garden Grove Korean Presbyterian Church	60	-	-	30	1		R	1978
Gardena First United Methodist Church	30	10	-	15	1		O	1974
Gardena Korean Baptist Church	60	-	-	30	1		R	1976

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
Gardena Korean Christian Church	60	-	-	15	1		R	1973
Gethsemane Prayer House	15	-	-	-	1		R	1978
Glendale Korean Christian Church	90	25	-	25	1		R	1975
Glendale Korean Presbyterian Church	100	20	-	30	1		R	1975
Glendale Korean S. D. A. Church	200	25	-	50	1		O	1975
Glendale Korean United Methodist Ch.	20	-	-	15	1		R	1978
Good Samaritan Korean U. P. C.	170	30	-	25	1	1	R	1974
Good Shephard Presbyterian Church	55	-	-	30	1		R	1975
Gospel Church of America	25	-	-	-	1		R	1978
Hacienda Heights Korean Presby. Church	70	15	-	20	1		R	1977
Hacienda Heights Korean U. M. C.	90	15	-	65	1		R	1977
Haeram Presbyterian Church	75	-	-	25	1		R	1975
Hollywood Bethel Presbyterian Church	35	-	-	15	1		R	1977
Hollywood Korean Presbyterian Church	100	20	-	35	1	1	R	1972
Hollywood Missionary Church	5	-	-	-	1		R	1977
Hollywood S. D. A. Korean Church	30	-	-	-	1		R	1976
Hollywood Korean Presbyterian Church	100	20	-	20	1		R	1972

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
International Bible Church	15 [*] (120)	-	-	-	1		O	1972
International Missionary Church	40	-	-	-	2		O	1975
Irvine Central Korean Church	15	-	-	-	1		R	1978
Jesus Christ Church	45	10	-	20	1		R	1973
Jung Dong Wesleyan Methodist Church	35	-	-	-	1		R	1979
Korean American Presbyterian Church	70	-	-	20	2		R	1977
Korean Antioch Christian Church	40	-	-	7	1		R	1976
Korean Baptist Church of Riverside	30	-	-	20	1		R	1977
Korean Baptist Church of Santa Ana	200	20	-	50	1	2	R	1976
Korean Baptist Church of Victoville	20	-	-	-	1		R	1978
Korean Bethany Church	65	-	-	15	1		R	1965
Korean Brethren Church	10	-	-	-	1		R	1975
Korean Canaan Presbyterian Church	110	9	-	57	2	1	O	1973
Korean Central Church	100	13	8	52	1		R	1972
Korean Christian Church	100	-	-	35	1		R	1964
Korean Christian Church of Pasadena	30	-	-	15	1		R	1969
Korean Christian Home Church	30	-	-	10	1		O	1936

* Figures in parentheses indicate total attendances, including all of the international members in that church.

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
Korean Christian Missionary Center C.	60	20	-	10	1		O	1969
Korean Chung Hyeon Presbyterian Church	50	6	-	20	1		R	1977
Korean Church of Christ in Los Angeles	28	-	-	10	1		R	1965
Korean Church of Northern Los Angeles	80	18	-	20	1		R	1975
Korean Church of South West L. A.	190	17	-	45	1	1	R	1975
Korean Church of Southern Calif.	50	-	-	20	1		R	1973
Korean Church of the Nazarene	120	25	10	30	1		R	1971
Korean Church of the Pacific	50	-	-	26	1		R	1978
Korean Community Church (Long Beach)	120	30	-	40	1		R	1975
Korean Community Church of Orange Co.	70	-	10	35	1		R	1978
Korean Eastern Presbyterian Church	110	15	-	55	1		O	1973
Korean Evangelical Nah Sung Church	140	20	-	35	1		O	1970
Korean First Baptist Church L. A.	35	5	-	25	1		R	1975
Korean First P. C. of Garden Grove	35	-	-	18	1		R	1974
Korean Grace Presbyterian Church	60	15	-	10	1		R	1977
Korean Han Yang Presbyterian Church	130	15	-	50	1		R	1978
Korean Hope Christian Church	140	37	11	50	1	2	O	1971

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch. Students	College	Children	Pastor	Evangelist		
Korean Independent Presbyterian Church	125	30	15	43	1		O	1959
Korean Mission Church in America	80	15	-	45	1		R	1977
Korean Missionary Church	30	-	-	-	1		R	1976
Korean Mt. Horeb Prayer House	30	-	-	-	1		O	1974
Korean Pilgrim Baptist Church	70	5	-	25	1		R	1975
Korean Presbyterian Church	45	-	-	20	1		R	1976
Korean Presbyterian Church (L. A.)	90	13	17	30	2		R	1972
Korean Presbyterian Church (Bellflower)	80	20	-	20	1		R	1972
Korean Presbyterian Church of Anaheim	180	30	5	100	1		O	1971
Korean Presbyterian Church of Downey	100	-	-	20	1		R	1977
Korean Presby. Church of South Bay	60	-	-	30	1		R	1976
Korean Presbyterian Hosanna Church	75	12	-	25	1		O	1973
Korean Salem Presbyterian Church	50	-	-	8	1		R	1975
Korean Salvation Army	25	-	-	-	1		R	1978
Korean Samil Presbyterian Church	60	10	-	20	1		O	1975
Korean Southern Presbyterian Church	60	10	-	29	1		O	1975
Korean St. Paul Methodist Church	120	25	-	45	1		R	1972

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch. Students	College	Children	Pastor	Evangelist		
Korean United Presbyterian Church	210	30	15	80	1	1	O	1906
Korean Wesleyan Church	60	-	-	20	1		R	1971
Korean Western P. C. of L. A.	160	20	-	60	2		O	1972
Korean Westminster Presbyterian Ch.	78	12	-	27	1		R	1974
Korean Wilshire Church	20	-	-	-	1		R	1978
Loma Linda Korean Church of S. D. A.	50	10	-	15	1		R	1978
Long Beach Korean Baptist Church	230	35	40	60	1		R	1972
Long Beach U. M. Central Korean Ch.	40	-	-	30	1		R	1978
Los Angeles Bansuk Presbyterian Ch.	30	-	-	10	1		R	1977
Los Angeles Berendo St. Baptist Ch.	492	40	25	140	2	1	O	1957
Los Angeles Evangelical Church	140	20	-	35	2	1	O	1970
Los Angeles Korean Baptist Church	50	-	-	15	2		R	1972
Los Angeles Christian Reformed Church	270	30	30	70	1	1	O	1976
Los Angeles Korean First Presby. Ch.	120	15	-	30	1		O	1974
Los Angeles Korean Presbyterian Chur.	100	10	-	25	1		R	1974
L. A. Korean Presby. Smyrna Church	80	25	-	25	1	1	O	1973
L. A. Korean S. D. A. Church	250	40	-	70	2		O	1962

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
Los Feliz Korean Methodist Church	50	15	-	14	1		R	1975
Loving Light Christian Church	17	-	-	-	1		R	1975
Messiah Korean P. C. of Long Beach	75	10	-	15	1		R	1973
Miral, A Grain of Wheat Church	50	-	-	18	1	1	O	1977
New Canaan Christian Church	60	10	-	15	2		R	1975
North East Korean Church	20	-	-	-	1		R	1978
Northern Valley Evangelical Church	25	-	-	-	1		R	1979
Norwalk Korean United Methodist Chur.	80	20	-	35	1		R	1972
Olympic Korean S. D. A. Church	100	40	-	20	1		O	1977
One Hundred Twenty Saints Church	20	-	-	-	1		R	1976
Orange Central Evangelical Church	45	-	-	-	1		R	1979
Orange County Korean Baptist Church	50	10	-	8	1		R	1978
Orange County Korean Church	30	-	-	-	1		R	1978
Orange County Korean Community Church	70	10	-	20	1		R	1977
Orange County West-South Baptist Ch.	35	-	-	-	1		R	1978
Orange Korean Church, Christian Reform.	280	74	25	89	1	2	R	1976
Orange Korean United Presbyterian Ch.	45	5	-	17	1		R	1978

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
Panorama Korean Presbyterian Church	30	-	-	-	1		R	1970
Paul Mission Church	20	-	-	-	1		R	1978
Peace Mission Church	70	15	-	30	1		R	1975
Pico-Alington Korean Church	40	-	-	10	1		R	1967
Pomona Korean Baptist Church	100	20	-	50	1		R	1968
Robertson Korean United Methodist Ch.	150	25	-	60	2		O	1904
Rolings Hills United Methodist Church	60	10	-	25	1		R	1978
Rosewood Korean United Methodist Ch.	230	40	20	50	1	3	O	1970
Sae Han Presbyterian Church	80	-	-	30	1		R	1977
Salinas First Korean Presbyterian Ch.	70	13	-	25	1		R	1978
San Fernando Korean Presbyterian Ch.	90	15	-	35	1		R	1975
San Gabriel Valley Korean S. D. A. Ch.	128	30	-	50	1		R	1973
San Sung Presbyterian Church	35	-	-	8	1		R	1978
Santa Ana Wilshire United P. Church	120	30	10	40	2		R	1974
Santa Monica K. Presbyterian Church	15	-	-	-	1		R	1978
Seoul Christian Assembly Church	80	-	-	20	1		O	1971
Shin Il Korean Presbyterian Church	70	10	-	30	1		R	1976

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch Students	College	Children	Pastor	Evangelist		
Siloam Church	35	7	-	20	1		R	1978
South Bay Korean Missionary Church	120	22	-	50	1		R	1976
Southern Calif. Asian Immanuel Church	20	-	-	-	1		R	1976
Southern California Church of Christ	40	15	-	10	1		R	1978
Southland Korean Christian Church	20	-	-	-	1		R	1978
St. Nicholas Episcopal Church	50	-	-	25	1		R	1975
Sung Do Church	150	-	-	39	1		R	1978
Sung Kwang Presbyterian Church	50	15	-	10	1	1	R	1976
Sung Min Church	60	-	-	20	1		R	1979
Sung Sahn Presbyterian Church	25	-	-	-	1		R	1978
The Bahnsuk Church	60	10	-	45	1		R	1977
The Early Church of Koreans	25	-	-	10	1		R	1978
The First Korean Presbyterian Church	120	40	-	50	2		O	1970
The Hebron Presbyterian Church	150	30	-	50	1		O	1962
The Korean Bible Evangelical Church	250	40	20	60	4		O	1969
The Korean Christian Church	20	-	-	-	1		R	1928
The Korean Philadelphia Presby. Church	360	25	19	70	3		O	1976

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch. Students	College	Children	Pastor	Evangelist		
The Korean P. C. of San Gabarial Val.	90	13	-	30	1		O	1976
The Korean Reconstruction P.C.of So. California	30	-	-	10	1		O	1976
World Mission Church	120	30	-	45	1		O	1973
The Midian Church	80	15	-	30	1		O	1974
The Oriental Mission Church	630	95	40	260	3	3	O	1970
The People's Methodist Church	20	-	-	10	1		R	1976
The Second Korean Presbyterian Church	60	-	-	15	1		R	1975
The Sion Presbyterian Church	20	-	-	-	1		R	1978
The United Methodist Church of La Verne	40	-	-	15		1	R	1978
The United First Korean Church	40	15	-	30	4		R	1978
Torrance United Methodist Korean Ch.	100	20	15	30	1		R	1975
Valley First United Presbyterian Ch.	30	-	-	-	1		R	1978
Valley Korean Central Presby. Church	85	15	-	29	1		R	1975
Valley Korean United Methodist Church	105	25	-	75	1		R	1974
Van Nuys Korean Church	40	-	-	-	1		R	1978
Ventura County Korean Presby. Church	30	-	-	20	1		R	1978

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High Sch. Students	College	children	Pastor	Evangelist		
West Hollywood Foursquare Church	40	5	-	10	1		O	1966
West Valley Korean Presbyterian Church	50	-	-	20	1		R	1975
Western Baptist Church	30	-	-	-	1		R	1979
Western Union Church	45	20	-	15	1		R	1978
Wilshire Korean Christian Church	25	-	-	-	1		R	1977
Wilshire Korean Presbyterian Church	230	25	20	70	1	1	O	1970
Wilshire United Methodist Church	50	-	-	-	1		R	1978
Wilshire U. P. C. Korean Fellowship	45	-	-	15	1		R	1976
World Agape Mission Church	230	-	-	35		4	R	1978
Young Kwang Church	30	-	-	-	1		R	1976
Young Nak Presbyterian Church	850	78	35	200	3		O	1973
Young Saeng Presbyterian Church	80	35	-	22	1		R	1976
Yum Kwang Presbyterian Church	30	8	-	10	1		R	1976
Zion Evangelical Church	60	5	-	15	2		R	1974
Los Angeles Friends Meeting	20	-	-	-	-		O	1929
Korean U. M. C. of San Diego	30	-	-	-	1		R	1978
Korean Young Nak Presby. C. of San D.	60	15	-	20	1		R	1977

CHURCH NAME	Sunday Worship Adult Attendance	Church School Enrollments			Ministers		Church Building Ownership	Year of Church Establishment
		High School Students	College	Children	Pastor	Evangelist		
San Diego Korean Baptist Church	98	-	-	25	1		R	1974
The Church of J. Ch. of L. D. S.	60	-	-	15	-		R	1978
TOTAL	16,890	2125	450	5,398	231	34		